The Droomme of Doomes day.

Wherin the frailties and miseries of mans lyfe, are lyuely portrayed, and learnedly set forth.

Deuided, as appeareth in the Page next following.

Translated and collected by George Gascoigne Esquyer.

Tam Marti, quam Mercurio.

¶ Imprinted at London, for Gabriell Cawood: dwelling in Paules Churchyard, at the Signe of the holy Ghost.

1576.

THis worke is deuided into three partes, the firſt whereof is entituled,

The view of worldly Vanities.

Exhorting vs to contempne, all pompes, pleaſures, delightes, and vanities, of this lyfe. And the ſecond parte is named,

The ſhame of ſinne.

Diſplaying and laying open the huge greatneſſe and enormities of the ſame, by ſundrye good examples & compariſons, And the third parte is called,

The Needels Eye.

VVherein wee are taught the right rules of a true Chriſtian life, and the ſtraight paſſage vnto euerlaſting felicitie.

Heerevnto is added a priuate Letter, the which doth teach remedies againſt the bitterneſſe of Death.

¶ TO THE RIGHT HONO-

rable, his ſinguler good Lord and Maiſter, the Earle of Bedforde: Knight of the noble order of the Garter, and one of hir maieſties moſt honorable priuie counſell. George Gaſcoigne wisheth much encreaſe, and long continuance, of Gods fauour, according to his bounden duetie.

RIght noble & my ſinguler good lord: if I ſhuld preſume (in this epiſtle dedicatorie) to blaſonne and ſet forth eyther your iuſt deſertes in generalitie, or your exceeding fauour and bountie towardes me in perticularitie, I might both offend your honorable eares (which are ſeldome ſeene willing to harken vnto your owne prayſes) and much dygreſſe from myne owne former courſe in writing, ſince I haue hetherto (in all my lyfe) attayned ſmall ſkill or grace in the arte of adulation. Let it then pleaſe your honor to reſt throughly ſatiſfied with this my ſimple acknowledging of your great goodnes, ſo much ſurpaſſing my ſmal deſerts, that I fynde none other meane of diſcharge but onely to cõtinue your faithful ſeruaunt and follower. The which I proteſt to accomplish vnto my lyues end, as well towards your own perſon & my good Ladie, as to all your poſteritie in euerie duetifull reſpecte. And (my good Lorde) I muſt needes confeſſe both vnto your honour and to the whole world, that amõgeſt a number of imperfectiõs I finde my ſelf giltie of much time miſpent, & of greater curioſitie thẽ was conuenient, in penning and endightyng ſundrie toyes and trifles. So that lookyng backe (with inward griefe) towardes the beginning of my reckleſſe race, I fynde that both the tyme, and my duetie doe challenge in me the fruites of repentaunce. To be shewed in ſome ſeryous trauayle which might both perticulerly beare witneſſe of my reformation, and generally become profitable vnto others. VVhereynto I was (now almoſt twelue moneths paſt) pricked and much moued, by the graue and diſcreete wordes of one right worshipfull and mine approued friend, who (in my preſence) hearing my thryftleſſe booke of *Paſſyes* vnde-

ſeruedly

ſeruedly commended, dyd ſay: That he lyked the ſmell of thoſe *Pæſies* pretely well, but he would lyke the Gardyner much better if he would employe his ſpade in no worſe ground, then eyther Deuinitie or morall Philoſophie. Vnto which wordes I thought not meete to reply much at that tyme, hauyng learned that a raſhe anſwere ſhould not bee giuen vnto a graue aduyſe. But finding my ſelfe therewith throughly tickled, and therby alſo finding the great difference betweene that friende and many other, who had ſundrie times ſerued me as an Eccho with prayſes & cõmon ſuffrages, affirming that I deſerued a Lawrel Garland, with ſundrie other plauſible ſpeeches not heere to be reherſed: I beganne ſtraight waye to conſider that it is not ſuffycient for a man to haue a high flying Hawke, vnleſſe he doe alſo accuſtome hir to ſtoupe ſuch Quarries as are both pleaſant and profitable. For if the beſt Faulkener with his beſt flying Faulcon, ſhoulde yet continually beate the flockes of ſimple ſhiftleſſe Doues, or ſuffer his Hauke to checke alwayes at the caryon Crow, the pleſure might perhappes content a vayne deſyre, but the profite or commoditie would ſkarcely quyte his coſt. And in lyke maner whoſoeuer is (by the higheſt God) endued with anye haughty gifte, hee ought alſo to beſtowe and employe the ſame in ſome worthie and profitable ſubiecte or trauayle. Leaſt in his default, he deſerue the name of an vnprofitable and careleſſe Stewarde when his accoumpt is ſtrictly caſt. So then (to returne to my purpoſe my ſingular good Lord:) I haue of long time thought my ſelfe bounden by ſome ſeryous trauayle to declare that thoſe graue and friendly wordes dyd not marche altogither vnmarked, through my mynde. And therevpon (not manye monethes ſince) toſſyng and retoſſyng in my ſmall Lybrarie, amongeſt ſome bookes which had not often felte my fyngers endes in xv. yeares before, I chaunced to light vpon a ſmall volumne ſkarce comely couered, and wel worſe handled. For to tell a truth vnto your honor, it was written in an old kynd of Caracters, and ſo torne as it neyther had the beginning perſpycuous, nor the end perfect. So that I can not certaynly ſay who ſhuld be the Author of the ſame. But as things of meane ſhewe (outvvardely,) are not alwayes to bee reiected, euen ſo in

this

thys olde torne Paumphlette I founde ſundrye thinges (as mee thoughte) wrytten with ſuche zeale and affection, and tendinge ſo dyrectly vnto the reformacion of maners, that I dyd not onely (my ſelfe) take great pleaſure in perticuler reading thereof, but thought them profitable to be publiſhed for a generall commoditie. And therevpon haue tranſlated & collected into ſome ordre theſe ſundry parcells of the ſame. The which (aſwell bicauſe the auctor is to me vnknowen, as alſo bicauſe the oryginal copies had no peculyar tytle, but cheefly bicauſe they do all tende zealouſly to an admonicion whereby we may euery man walke warely & decētly in his vocacion) I haue thought meete to entytle *The Droomme of Doomes daye*. Thinking my ſelfe aſſured that any Souldier which meaneth to march vnder the ſlagge of gods fauour, may by ſounde of this droomme be awaked, and called to his watch and warde with right ſufficient ſummons. For more perticuler proofe wherof let it pleaſe my good Lorde to vnderſtand, that I haue deuided this worke into three partes. VVhereof the firſt I haue named *The viewe of worldly vanities*. Bicauſe it doth very eloquently (and pythily) perſuade all men to contempne the pompes, exceſſiue pleaſures, and delightes of this lyfe. A treatiſe which though at the firſt it ſeeme very hard and vnpleaſaunt, yet whoſoeuer wyll vouchſafe the dyligent reading thereof ſhall reape thereout no leſſe commoditie then a body repleate with hewmours receyueth by the medicinable purgacion. The ſeconde parte I haue termed the *Shame of ſinne*. Bicauſe in deede it diſplayeth and blaſoneth the deteſtable enormities thereof, and helpeth to cure the fowle by remembraunce and conſideracion of the very lotheſoomneſſe, which ſinne doth continually carry in it ſelfe. This part needeth not ſo much demonſtracion, as it deſerueth commendacion. And whoſoeuer doth moſt beaſtly wallow and delight in ſinne & wickedneſſe, if he beſtow but one howre in a daye to reade & record the leſſonnes therein conteyned, I doubt not but he ſhall reape much profit, and I ſome thankes for my trauayle. The third and laſt deuiſion is called *The Needell's Eye*. And teacheth aſwell the right rewles of chryſtian lyfe, as alſo

the meanes how to auoyde the crooked by pathes which leade vnto deſtruction. So that the offences ones auoyded, and the mynde fully bent to goe forthwardes in godlyneſſe, it shalbe hard to withdraw vs from performance of our poſſible duties. Vnto theſe three parts thus collected & ordred, I haue thought good to adde an olde letter which teacheth *Remedies againſt the bitternes of Death*. Being perticulerly and yet (in myne opinion) eloquently and well wrytten by the originall auctheur. Yea & very meete to be redde as the preſent tyme requireth. All which to gether drawing to a reaſonable vollume, I haue now finished and publyshed in print. And aſwell bicauſe I thought the light of the auctthors ouer bright a Candle to be hydden vnder a buſshell, as alſo for that I would make the worlde wytneſſe how deepe my graue freendes aduiſe dyd ſinke into my memorye, but eſpecially to leaue ſome pawne of thankfulneſſe in your honorable handes, vntyll I may with greater deſerte dyſcharge ſome parte of ſuch infinite dewties as I owe vnto your Lordshippe: I preſume ryght humbly to dedicate my trauayle herein vnto your patronage & noble name. Euen ſo beſeching the ſame to pardone myne imperfections, if any (through ignoraunce and not for lacke of zeale) haue paſſed my penne throughout this worke. And much the rather for that in deede I haue bothe vſed the conference, and abyd the correction of learned Deuines, to make it the more worthy of ſo honorable a patrone. How ſo euer it be, my wyll and deſire are very earneſt to pleaſe and profyt all true chriſtians in generallitie, and to purchaſe the continuance of your comfortable fauour in perticularitie. In full hope whereof I ſeace any further to trouble your good Lordshippe, but ſhall neuer ceaſe to beſeech the almightie that he vouchſafe longe to vpholde the proſperous pyllers of your eſtate to his pleaſure. From my lodging where I finished this trauayle in weake plight for health as your good L: well knoweth this ſecond daye of *Maye*. 1576.

¶ *Your Lordſhippes right humble and faithful ſeruaunt. George Caſcoigne.*

An aduertiſement of the Prynter to the Reader.

VNderſtand (gentle Reader) that whiles this worke was in the preſſe, it pleaſed God to viſit the tranſlatour thereof with ſickneſſe. So that being vnable himſelfe to attend the dayly proofes, he apoynted a ſeruaunt of his to ouerſee the ſame. Who (being not ſo well acquainted with the matter as his maiſter was) there haue paſſed ſome faultes much contrary vnto both our meanings and deſires. The vvhich I haue therefore collected into this Table. Deſiring euery Reader that vvyll vouchſafe to peruſe this booke, that he vvyll firſte correct thoſe faultes and then iudge acordingly.

Leafe.	Lyne.	Fault.	Correction.
B.1.b.	1.	man	men
B.2.a.	17.18.	paie: paie	paine: pray
D.2.b.	3.	reuolueth	reuolueth not
D.8.b.	10.	euer faile	neuer fayle
E.1.b.	16.	ſhalbe	they ſhalbe
Eodem.	23.	temparalty	tempozally
E.3.a.	15.	many	might
E.6.a.	5.	Chaos.	Chaos. And yet after this fraile and tranſitozy lyfe we doe not
Eodem.	17.	degrees	decrees
E.7.a.	1.	that deſpiſeth,	that he deſpyſeth
E.7.b.	16.17.	then: with	thou: without
F.1.a.	laſt.	ſower	ſowzce
Eodem.b.	17.	cõmittedagainſt	as the ſinne is moze greuous which is done againſt a
F.2.b.	4.	minde created,	mynde, to a goodneſſe created, And then put out all the fyfth lyne to the next poynt.
Eodem.	23.	fact	face
F.3.b.	14.	God	goodneſſe.
Eodem.	23.	momentarious	momentarie
F.6.a.	1.	and to be	and be
Eodem.	3.	this diſhonour	his diſhonour
F7.a.	24.	myniſterie	myſterye
F.8.a.	14.	becomme	be common
Eodem.b.	14.	diſpoſe	deſpiſe
G.1.a.	8.	takers	takers gratitude
Eodem.	25.	ingratefull	ingratefull vnto him
Eodem.b.	24.	wyttineſſe	wytneſſe
G.2.a.	10	it is not	is not

G.3.a.	13.	that which is with God	that with God
G.4.a.	26.	such is accomp= ted in	is accounpted in such
G.5.a.	2.	sinners	the sinnes.
G.7.b.	11.	this one is	this one (wherefore) is
H.5.b.	1.2.	in an hillate	adnychilate
H.8.b.	8.	sinnes	sinners
I.1.b.	1.	which holy	which is to come, it is but a mo= ment. As holy
Eodem.	9.	and they	and as they
I.2.a.	29.	foule	fowre
Eodem.b.	3.	but that he	the which he
I.3.a.	14.	of conference	is often conference
Eodem.	16.	passed doth	passed, which doth
K.4.b.	20.	me such	the such
K.8.b.	24.	voyde open	wyde open
L,1.a.	20.	carefulnesse	carelessenesse
M.3.b.	24	intrusecall	intrynsicall
M.4.a.	8.	it be able	yet be able
P.2.b.	last.	torments of	torments of hell fyre?
Q.4.b.	32	for it is not	for is not
R.1.a.	30	conuicted	connected
R.6.b.	35.	afflictions	affections
S.3.b.	23.	conceiued	conueyed
T.1.b.	34.	light they	light, for that which they

¶ The first Booke of the

vewe of worldly vanities.

WHerefore came I out of my mothers womb, Hier. 20.
that I might behold sorrow and payne? and that my dayes might be consumed in confusion. If he whome our Lord God dyd sanctifie in his mothers womb, dyd speake thus of him selfe, what shall I then saye of my selfe whom my mother hath begotten in sinne? Ah las for me, O mother (may I well saye) wherefore hast thou begotten or conceyued me the sonne of bitter sorrow and payne? Wherefore dyed I not in my mothers wombe? Or wherefore dyd I not perrish, euen as sone as I came forth of the same: Wherefore was I receiued betwene hir knees, suckled with hir teats, & yet borne to become meat for worms, and fuell for Fyer? Oh that I had bene slayne in hir entrales, and that she had become my Sepulcre, & hir wombe had bene my last conception. Then had I bene as if I were not, transferred from the Wombe to the Tombe. Who therefore will geue me a Fountayne of teares to myne eyes, that I may bewayle the miserable entrie of mans condicion, the culpable proceding of mans conuersacion, & the damnable ending of mans dissolucion. Let man then (with teares) consider whereof he is made, what he doth, & what he meaneth to doe. Suerly he shall finde that he was formed and facioned of the Earth, conceiued in sinne, borne vnto misery, & that he dothe lewde thinges which are not lawfull, filthy thinges which are not comely, and vayne things which are not expedient. He shalbe made fewell for Fyer, meate for wormes, and matter for corruption. But let me expound these wordes more playnely: I should better haue sayed, Man is formed and made of Dust, Clay, Asshes, and a matter much vyler, which for modestie I doe not name, conceiued in concupisence of the flesshe, in the feruent heate of

lust in the loathsome stinck of desyre, (and that worse is) in the blot and blemish of sinne, borne vnto payne, sorow, and feare, yea and (that which is most miserable) vnto death. He doth lewd thinges wherby he offendeth God, his neighbor, and him selfe. He doeth filthy facts, whereby he defileth his good name, his conscience and his person, and he doth vayne thinges, wherby he neglecteth serious, profitable & necessary things. He shal become the fewel for fier, which alwayes burneth and can not be quenched, the foode of worms, which euer gnaw and fede vpon him, & the continewall masse of corruption which alwayes stincketh, & is filthie, odious, and horrible.

Of the vilenes of mans substance,

Then our Lord God hath formed man of the slime of the Earth, which is more vile then the rest of the Elements, as it appeareth in the second of Genesis. He made the Planets and Starres of the Fyer, the blastes and wyndes of the Ayre, the Fisshes and Fowles of the Water, and Man and beast he made of Earth: Then if he consider of the creatures created in the water, he shall perceiue him selfe to be vile. Considering the creatures made of Ayre, he shall finde himself more vile, & cõsidering the creatures of fyer, he shal fynd himself most vyle: Neither shal he make him self equal with ỹ heauẽly creatures, nor dareth prefer himselfe before the creatures of the Earth, for he shal finds him selfe equal vnto beastes, and shall acknowledge himselfe lyke vnto cattell, sithence the end of man and cattel of the feild is all one, and their condicion and estate are equall, neither can man doe any more then a beast. From the Earth they sprang and rose, and to the Earth they shal retorne together. These are not the wordes of any worldly man, but of the wyseste euen Salomon. What is man then but fyme and dust? and therupon he sayth vnto God: Remember (I beseech thee) that thou hast made me lyke vnto Earth, and shalt bring me into dust againe, and therupon also God sayth vnto man. Thou art dust, and shalt retorne into dust. I am compared (sayth Job) vnto Clay, and am lykened vnto Imbers and Asshes.

Eccle. 3.

Iob. 10.

Gene. 3.

Clay

Clay is made of Water and duſt, and both the ſubſtaunces doe remaine therein, and Aſſhes are made of fyer & woode, and bothe the ſubſtances doe fayle. An exprelle miſtery, but to be expounded in an other place. Then what is Clay to be prowde on? or whereof doeſt thou extoll thy ſelfe, O duſt? O Aſſhes, whereof doeſt thou glory?

Peraduenture thou wylt anſwere, that Adam him ſelfe was faſhioned and formed of clay, and that thou art procreate of the ſeede of man. But he was formed out of virgin clay, and thou art procreate of ſeede, which is vncleane, for who can make that cleane which is conceiued of vncleane ſeede? What is man that he may ſeme vndefiled? or that which is borne of man may ſeme iuſt? For behold, I was begotten in iniquitie, and my mother conceiued me in ſin. Not onely in one iniquitie, nor in one onely tranſgreſſion, but in many iniquities, and in many tranſgreſſions, yea, euen in ſtrange iniquities and tranſgreſſions, for there are two kinde of conceptions, one of ſeede, an other of nature. The firſt is made in ſuch factes as are committed. The ſecond, in ſuch thinges as are purchaſed and gotten, for the parents commit in the firſt, and their iſſue doe purchaſe in the ſecond. For who is ignorant that the act of generation (yea euen betwene maried folkes) is neuer committed without prouocation of the fleſhe, without heate of luſt, or of concupiſence, wherevpon the ſeedes which are conceiued be vncleane, be blotted, and made corrupt, and the ſowle beinge therewith ouer flowed dothe purchaſe the ſpot of ſinne, the blot of gilt, and tranſgreſſion, and the blemiſh of iniquitie, euen as liquor is corrupted beinge thruſt into an vncleane veſſell, and beinge once poluted, is defiled, euen by ỹ firſt touch therof. For ỹ ſowle hath thræ natural powers, or three natural forces, that is to ſay, a reaſonable power to deſerne betwene good and euill, a paſſionate power to reiect the euill, and a power of appetite to deſier that which is good. Theſe three powers are originally corrupted with three oppoſite and contrary vices, the reaſonable power

Of the vice of Conception.

Iob. 14.

Pſalm. 50.

luſt in the loathſome ſtinck of deſyre, (and that woꝛſe is) in the blot and blemiſh of ſinne, boꝛne vnto payne, ſoꝛow, and feare, yea and (that which is moſt miſerable) vnto death. He doth lewd thinges wherby he offendeth God, his neighboꝛ, and him ſelfe. He doeth filthy facts, wherby he defileth his good name, his conſcience and his perſon, and he doth vayne thinges, wherby he neglecteth ſerious, pꝛofitable & neceſſary things. He ſhal become the fewel foꝛ fier, which alwayes burneth and can not be quenched, the fode of woꝛms, which euer gnaw and fede vpon him, & the continewall maſſe of coꝛruption which alwayes ſtincketh, & is filthie, odious, and hoꝛrible.

Of the vilenes of mans ſubſtance,

Then our Loꝛd God hath foꝛmed man of the ſlime of the Earth, which is moꝛe vile then the reſt of the Elements, as it appeareth in the ſecond of Geneſis. He made the Planets and Starres of the Fyer, the blaſtes and wyndes of the Ayꝛe, the Fiſſhes and Fowles of the Water, and Man and beaſt he made of Earth: Then if he conſider of the creatures created in the water, he ſhall perceiue him ſelfe to be vile. Conſidering the creatures made of Ayꝛe, he ſhall finde himſelf moꝛe vile, & cõſidering the creatures of fyer, he ſhal fynd himſelf moſt vyle: Neither ſhal he make him ſelf equal with ỹ heauẽly creatures, noꝛ dareth pꝛefer himſelfe befoꝛe the creatures of the Earth, foꝛ he ſhal finde him ſelfe equal vnto beaſtes, and ſhall acknowledge himſelfe lyke vnto cattell, ſithence thend of man and cattel of the feild is all one, and their condicion and eſtate are equall, neither can man doe any moꝛe then a beaſt. From the Earth they ſpꝛang and roſe, and to the Earth they ſhal retoꝛne together. Theſe are not the woꝛdes of any woꝛldly man, but of the wyſeſt euen Salomon. What is man then but flyme and duſt? and therꝛvpon he ſayth vnto God: Remember (I beſech thee) that thou haſt made me lyke vnto Earth, and ſhalt bꝛing me into duſt againe, and therꝛvpon alſo God ſayth vnto man. Thou art duſt, and ſhalt retoꝛne into duſt. I am compared (ſayth Job) vnto Clay, and am lykened vnto Imbers and Aſſhes.

Eccle. 3.

Iob. 10.

Gene. 3.

Clay

Clay is made of Water and dust, and both the substaunces doe remaine therein, and Asshes are made of fyer & woode, and bothe the substances doe fayle. An expresse mistery, but to be expounded in an other place. Then what is Clay to be prowde on? or whereof doest thou extoll thy selfe, O dust? O Asshes, whereof doest thou glory?

Peraduenture thou wylt answere, that Adam him selfe was fashioned and formed of clay, and that thou art procreate of the sæde of man. But he was formed out of virgin clay, and thou art procreate of sæde, which is vncleane, for who can make that cleane which is conceiued of vncleane sæde? What is man that he may seme vndefiled? or that which is borne of man may seme iust? For behold, I was begotten in iniquitie, and my mother conceiued me in sin. Not onely in one iniquitie, nor in one onely transgression, but in many iniquities, and in many transgressions, yea, euen in strange iniquities and transgressions, for there are two kinde of conceptions, one of sæde, an other of nature. The first is made in such factes as are committed. The second, in such thinges as are purchased and gotten, for the parents commit in the first, and their issue doe purchase in the second. For who is ignorant that the act of generation (yea euen betwene maried folkes) is neuer committed without prouocation of the flesshe, without heate of lust, or of concupisence, wherevpon the sædes which are conceiued be vncleane, be blotted, and made corrupt, and the sowle beinge therewith ouer flowed dothe purchase the spot of sinne, the blot of gilt, and transgression, and the blemish of iniquitie, euen as liquor is corrupted beinge thrust into an vncleane vessell, and beinge once poluted, is defiled, euen by ỹ first touch therof. For ỹ sowle hath three natural powers, or three natural forces, that is to say, a reasonable power to deserne betwene good and euill, a passionate power to reiect the euill, and a power of appetite to desier that which is good. These three powers are originally corrupted with three oppoſite and contrary vices, the reasonable power

Of the vice of Conception.

Iob. 14.

Psalm. 50.

by ignorance that it may not deserne betwene good and euill, the passionat power by wrath and anger, that it may reiect the good, & the power of appetite by the concupisence that it may desier that which is euill. The first of these vices begetteth transgression, the last bringeth forth sinne, & the midlemost ingendereth both sinne & trãsgression, for it is trãsgression to doe that which is not to be done, & it is sinne to indeuor that which is not to be indeuored. These three vices are purchased and gotten out of corrupted flesh, by three allurements, for in carnall copulation the vnderstanding is lulled on slepe, to thende that ignorance may be sowed, the prouocation of lust is stirred vp, to thende that anger and motion of mynde may be spred a broade, and the affection of voluptuousnesse is satisfied, to thend that concupicence may be obtayned. This is that Tyran flesh, the lawe and ruler of the members of man, the norishment of sinne, the languishment of nature, and the fodder of death, without the which no man is borne, and without the which no man dyeth, the which although it passe ouer at any tyme in state of accusation, yet it remayneth alwayes in acte. For if we say that we haue no sinne, we beguyle our selues, & the trueth is not in vs. Oh greuous misery and vnhappy estate & condition, before we sinne we are bound and wrapped in sinne, and before we transgresse, we are caught in transgression. By one man sinne entered into the worlde, & by sinne death toke hold of all men, for dyd not the forefathers eate a sower Grape, and their childrens teeth are set on edge.

1. Io. 1

Rom. 5.

Of the vveaknes of the Infant.

Wherfore thẽ was light geuen to him that is in wretchednesse & lyfe lent to such as are in bitternes of ỹ sowle? Oh happie they are, which dye before they are borne, which tast of death, before they know what lyfe is, for some are borne so deformed and prodigious, that they seme not men, but rather abhominations, vnto whom nature (perhappes) should much better haue foresene, if she had neuer suffered them to be sene, for they are demonstrate and set to shew as monsters and shewes, and some againe lacking some of theyr

mem-

members & sences, are borne vnperfect, to the grefe of their freindes, the infamy of their parents, and the abashinge of their neighbors. But what nede I speake particularly of these imperfections, sithence all men generally are borne, without knowledge, without speach, without vertue, without power: weping, wayling, weake, feble, and but little defferinge from brute beastes, or rather hauinge lesse perfectiõ in many things then they haue, for they goe as sone as they be borne, but we can neither goe straight vpon our feete, no nor crepe vpon our hands if nede were.

We are all borne crying, that we may thereby expresse our misery, for a male childe lately borne, pronounceth A. and a woman childe pronounceth E: So that they saye eyther E. or A: as many as discend from Eua. And what is Eua, but Heu, Ha? eche of these soundes is the voyce of a sorowful creature, expressing the greatnesse of his grefe, & herevpon before Eua sinned, she was called Virago, and after she sinned she deserued to be called Eua, when she hard sayed vnto hir, Thou shalt bring forth in sorrow and payne, for ther is no payne to be compared to that which a woman abydeth in hir labor. Wherevpon Rachel with ouer great grefe of laboring, dyed, and at hir death shee called the name of hir sonne Benony, which betokeneth the sonne of sorrow or payn. The wife of Phinees: faling sodeynly in labor, brought forth a childe, & dyed withall, & euen at the instant of death, she called hir sonne Icabod. But a woman (licke vnto one that hath escaped shipwrack) is sorowfull & sad, whiles shee laboreth, but when she hath brought forth a childe, then remembereth she not hir paynes, for ioye bicause a man child is borne into the world. Then she conceiueth with filth and vncleanneſſe, she bringeth forth & is deliuered with paine and heauinesse, bringeth it vp and norisheth it with toyle and carefulnesse, and kepeth and preserueth it with dread & fearefulnesse.

Of the paine of child berth & the crying out of the Infant.

Gen. 3.

Gen. 35

1. Reg. 4.

Ioan. 16.

Man commeth forth naked, and shall retorne naked, he commeth pore, and he goeth pore. Naked (sayeth Iob) I

Of the nakednesse of man. Iob. 1.

came out of my mothers woombe, and naked shall I returne thether, we brought nothing into this world, and doubtlesse we can carry away nothing. But if any man depart out of this world clothed, let him marke well what kinde of clothing he bringeth, filthy to be spokē, more filthy to be heard, and most filthie to be sene.

1. Tim. 6.

What fruites a man bringeth forth.

O vile vnworthinesse of mans estate and condicion, & O vnworthy estate of mans vilenesse. Search the trees & the herbes of the Earth, they bringe forthe boughes, leaues, flowers, & fruits. A man bringeth forth nitts, lyse & wormes. They distill & powre out, Oyle, Wyne, and Balmes, and a man maketh excrements of spettle, pisse, and ordure. They smell & breathe all sweetenesse of smell and pleasauntnesse, whereas man belcheth, breaketh wynde and stincketh, for such as the tree is, such fruites it bringeth forth, and an euil tree can not bring out good fruit. Then what is man (according to his shape and proporcion) but a tree turned topsie turuey? whose rotes are his heares, the stub of the rote is his head and his neck, the body of the tree, is his breast, belly, and bulke, the boughes are his armes & legges, and the little braunches and leaues, are his fingers and toes. This is the leafe which is tossed with the wynde, and the stuble which is dryed vp with the Sunne.

Of the discomodities of age, and the shortnesse of lyse.

Sapi. 9.

Eccle. 1.

In the first age of Man, it is read, that he lyued nyne hundreth yeares and more, but when mans lyfe began by lyttle and lyttle to declyne, then our Lorde GOD sayd to Noe: My Spirit shall not remayne with man for euer, because he is fleshe, and his dayes shall be one hundreth and twenty yeares, the which may be vnderstode aswell by the tearme of mans lyfe, as by the space to repēt him, for from that tyme forthwardes fewe are read of which lyued any longer. But when mans lyfe was dayly more and more shortned, then was it sayde by the Psalmest, The dayes of his tyme are seauentie yeares, or if it be a stronge body, foure score yeares, and then their payne and sorrow increaseth. For shall not the small number of my dayes be finished

Psalm. 89.

nished in final tyme: Our dayes doe passe away more swiftly then the webbe, is cut from the weyuers hand.

A man borne of a woman, lyuinge short tyme, repleni- Iob. 10.
shed with many miseries, commeth forth lyke a flower, and is plucked vp, and flyeth away lyke a shadowe, and neuer continueth in one estate. For now a dayes, men doe lyue forty yeares, and very fewe doe reache sixtie yeares. But if man doe attayne vnto age, immediately his hart is afflicted, his head is troubled, his spirites languishe, his breath stincketh, his face is wrinckled, his body is bowed, his eyes are daseled, his fælinge faylleth, and his quickenesse quayleth, his teeth become rotten, and his eares are closed vp.

An olde man is sone prouoked, but hardly reuoked, beleauing quickly, and mistrustinge layfurely: couetous, and greedy, heauy, and needy. Swyft to speake, and slowe to heare, prayfing thinges of antiquitie, and dispysinge what is vsed presently, blaminge the tyme present, and allowing the tyme past, he sigheth and is vexed, he wareth weake and is astonied, as Horace sayth. *Multa senem circum veniunt incommoda.* To conclude, neyther let olde men glory against yonge men, nor yet let younge men ware insolent and disdayne olde men, for they haue been as we are, and we shall one daye be as they now are.

The Byrde is created to flye a lofte, and Man is borne Of the paines and labors of men.
to be wery ed with toyle and labour. All his dayes are full of labours and paynes, neyther can his mynde be quiet in the scilent night, and what is this but vanitie, there is no man without labour vnder the Sunne, nor without defectes and imperfections vnder the Mone, nor without vanitie vnder tyme. Tyme is the delay of thinges subiect vnto change, the vanitie of vanities (as the Preacher sayth) and all is vanitie. O how variable are mens studies, and how diuers be theyr exercises, and yet they haue all one ende, and one selfe same effect, euen labour, payne, and

veracion

veracion of the mynde. There is much buſineſſe created for all men, and a great yoke is layd vpon the ſonnes of Adam, from the day that they come forth of their mothers wombe, vntil the day of their Sepulture, in the earth, which is mo-

Of the ſtudy of vviſe men.

ther to all lyuing creatures. Let wyſe men ſearch narrowly, let them heedely conſider the height of the heauens, the breadth of the yearth, and the depth of the Sea, let them argue and diſpute euery one of this, let them handle them all ouer, and let them allwayes eyther learne or teach, and in ſo doing what ſhall they fynde out of this buſie toyle of our lyfe, but traueyle and payne? that knewe he by experience, which ſayed: I inclyned my hart to know learninge, & prudēce, error, and foliſhneſſe, and I perceyued that all was labor & affliction of the ſpyrite. For aſmuch as in great wiſedome and knowledge there is great diſdayne, and he which increaſeth knowledge increaſeth alſo payne & trauayle, for although whileſt that he ſercheth it out, he muſt ſweat many tymes, and watch many nightes with ſweat and labor, yet is there ſcarcely any thing ſo vyle, or any thing ſo eaſy, that man can fully and thorowly vnderſtand it, nor that he can clerely comprehende it, vnleſſe perchaunce that is perfectly knowne, that nothinge is perfectly knowne. Although euen thereby alſo doth riſe an indiſſoluble argument. But ſurely the body that is corrupted dothe aggreuate and ouercharge the Soiwle and mynde, and this earthly habitacion doth oppreſſe a thought that pondereth many thinges. Harken what Salomons opinion was vpon that point. All things (ſayth he) are hard and difficult. No man can expreſſe them by wordes. Some man doth neyther geue reſt vnto his eyes by daye nor by night, and yet can he neither fynde the cauſe nor the reaſon of Gods workes, yea the more he laboreth to ſeeke it, ſo much the leſſe ſhall he fynde it, therefore they faile in the ſearching, how narrowly ſo euer they ſearch, becauſe man may ware proude, but God ſhalbe exalted. For he which ſearcheth the Maieſtie of God, ſhall be oppreſſed with his glory, & the more he vnderſtādeth, & more he doubteth.

teth, yea, and he seemeth to know most, which in deede know eth least. Therefore it is one part of knowledge and wysedome to know that he is ignorant, sithence God first made man, and he hath wrapped him selfe in sundry and infinite questions.

Of the sundry studies of mē.

When roue and roame about, by high waies, and by pathes, they clyme the hilles, and passe ouer the mountaynes, they flye ouer the rockes, and cowre ouer the Alpes, go thorough caues, and enter into dreadfull dennes. They rifle vp the bowels of the earth, and the bottome of the sea. They mark the tydes of the flodes, and wander in the wodes and wilderneſſe. They put their bodies to the wyndes & tempestes, thunders, lightenings, raynes, waters, waues, seas, fluds, & whirlpooles. They melt & shape mettalls, they graue and polish stones, cut and carue wodes, weaue and warpe webbs, make and weare garments, buyld houses, plant orchardes, till feildes, dresse viniards, heat fornaces, and set milles on worke. They hunt, they fyshe, and they fowle. They thinck, and muse, they councell and ordaine, they stryue and complayne, they take away and steale, they buy and beguyle, they frowne & smyle. With innumerable other such things, to heape vp riches, and multiply gaynes. To gett estimacion, to extoll their dignitie, and to inlarge their authoritie: & beholde all these are but labour & veracion of the mynde.

If you beleue not me, yet beleue Salomon. I haue (sayde he) magnified my workes, I haue buylded houses, planted viniardes, made gardeyns and orchardes, repleniſhed them with all manner of fruites and trées, I made sumptuous fishepondes, from whence I might water the beds of my swete blossomes, I kept seruants and handmaydes, and had a great household, with great heardes of cattell, and flockes of shepe, aboue all others that had bene before me in Hierusalem, I heaped vp golde and siluer, and the substaunces of kingdomes and prouinces. I had singing men and musitiōnes, & the delightes of the sonnes of men, I had great pottes and pichers to powre oute wine abundantly at the table, & Eccle. 2.

I exceded all man in welth which had bene before in Hierusalem. And when I turned vnto all that my handes had made, and vnto the labors and paynes wherein I had toyled & sweat in vayne, I sawe in all things vanitie & versation of the mynde, and ỹ nothing was permanēt vnder ỹ Sunne.

Of sundrie greefes. Iobe. 19.

What and how many are the cares which torment men, ỹ thoughts which afflict thē, the greefes which molest them, ỹ dreads which affright them, the tremblinge which tosseth them, the horrour which amaseth them, the sorowe which consumeth them, the heauinesse which ouerchargeth thē, and the troubles which ver them? pore and rich, maister and seruaunt, wedded man and bachelor, (to conclude) good & badd, all of them are disquieted with worldly tribulations, and troubled with worldly disquietnesse. Beleue him that hath had experyence. For if I be (sayth he) wicked, then of right maye I say: woe be vnto mee, yea thoughe I be iust, yet will I not hold vp my head, being continually toyled w̄ affliction and misery.

The misery of the poore and ritch man.

The pore are pressed with penury, tormented with trouble, thyrst, honger, colde, and nakednesse. They seme vile, they are dispised they crowch, and are ouerthrowne. (O miserable estate of the begger.) If they craue, they are confounded with shame, but if the craue not, they are consumed with nede. And are compelled by necessitie to begge. The worst sorte of them accuse God as vnequall, because he hath not rightly deuyded the welth of the world, they blame their neighbor as vnequall also, because he doth not minister vnto them lardgly, they disdayn, murmur and curse. Compare and marke the sentence of ỹ wyse man vpon this. It were better (sayth he) to die then to nede. Yea the pore shalbe also odious vnto his neighbour. All the dayes of the pore are euell, for his owne brethren hate him. Furthermore his frends went farre from him. As is said

Cum fueris felix, multos numerabis amicos
Tempora si fuerint nubila solus eris.

Fye for shame, the person is estemed accordinge to his fortune, whereas fortune shold rather be estemed accordinge to

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the perſon. A man is reputed as good as he is riche, and as euell as he is poore. Whereas he rather ought to be reputed, as riche as he is good, and as poore as he is wicked. But the ritch man becommeth diſſolute by ſuperfluitie, and is vnbrydeled through boaſt & vayne glorie. He runneth vnto all that is delightfull, and falleth into all that is vnlawful, yea thoſe thinges that were the attonementsof faults, are become inſtrumentes of more punishment and correction. Since labour in getting, feare in poſſeſſing, and greefe in loſing therof doe alwayes afflict and werie the mynde of man, For where thy treaſure is, there is thy hart alſo, but hereof we will intreat and ſpeake more at lardge hereafter. The ſeruaunt wayteth, is wearied with charge and office, is afflicted with ſtripes, and deſpoyled of his riches. For if he haue nothing he is compelled to haue, and if he haue any thinge he is then conſtrained not to haue. The maſters fault is the ſeruaunts paye, but the ſeruauntes fault is the maſters paye. Mat. 6.

Quicquid delirant Reges, plectuntur Achiui.

The wild Aſſe is fayne to be the Lyons chaſe in the deſert. So the poore are the paſtures of the ritch men. O extreme bondage, nature made vs free, but fortune appoynteth ſeruitude, the ſeruaunt is conſtrayned to ſuffer and no man is ſuffered to haue compaſſion, he is compelled vnto lamentation, and no man is ſuffered to take any cõmyſeration on him. So that neyther is he his owne, neyther hath any other pertayninge vnto him. They are in a wretched caſe which folow cowrts, for it is miſerable to line vpon an other mans pray and ſpoyle. If the Lord or maſter be crewill he muſt be feared. For the wickednesſe of his ſubiects and vaſſalls. If he be meeke, it happeneth ofte that he is contempned through the inſolence and pryde of his ſeruauntes. So that dreade afflicteth him that is ſeuere, and vyleneſſe ſetteth light by hym that is meeke and gentle, for crueltie breadeth hatred, and famyliaritie breedeth contempte, famyliar care wearyeth, and domeſtycall carefulneſſe

molesteth. For a man must alwayes be readye armed on all sydes, that he may foresée the subtilties of the malicious, prepulse iniuries, terrefye enemies, and defend his subiectes. Neither is the mallice of one day sufficient for the same, but day vnto day vttereth payne and labour, and one night sheweth and teacheth carefulnesse to another, so that the dayes of man are called labourſome, & the nights are spent without slœpe or quiet.

Of the misery of maryed & vnmaryed folkes

If it be possible that fyer myght be kept from burning, then may flesh also be kept from cõcupisence, for how much soeuer it be punished, yet can that *Iebuseus* be neuer expelled.

Naturã expellas furca, licet vsq; recurret.

Mat. 19. Exod. 28.

I will not (sayth he) that all men vnderstand this worde, but he which can vnderstand it, let him vnderstãd it. Wherevpon when God him selfe had commaunded that Moyses and Aron should cloath them selues, with all the rest of the apparell perteyning to the high Priestes onely, he gaue no commaundement of the womens garments, but sayd, that they (them selues) should vse the womens garments, when they went into the Tabernacle of witnesse. The Apostle

1. Cor. 7.

sayth also: Deceue not one an other, vnlesse it be by consent for a tyme, that you haue leysure to pray, and then againe returne vnto the same, least Sathan tempt you for your incontinence. For it is better to marry then to burne. So that the Angels of Sathan doe fight againste continence, which carnally prycketh and prouoketh, kyndling the fyer of nature, with the blastes of suggestion, putt fewel therevnto, geue leaue, and minister opportunitie. Yea the Angell of Sathan doth fight by helpe of bewty, which sodeynly sene

2. Reg. 12.

is easely desyred. Wherevpon when Dauid walked in the Tarrase of the Kinges pallace after none, and beheld Bersabœ washing hir ouer against him, he sent for hir, and had hir, and lay with hir, for she was an exceding faire woman.

1. Cor. 7.

Likewise, he which hath a wyfe, is carefull for worldly ryches, and is troubled. For he is vexed and tossed, by many

cares,

cares, & is deuyded and torne in peces with sundry doubts, that he may get and administer thinges necessary for his wyfe, his children, his seruantes, and his handmaydes: So that the tribulacions of the flesh haue such thoughtes. The wyfe doth stryue to haue precious Jewells, and change of apparrel, so that hir ornamēts are often times more worth then hir husbands substance. For otherwyse by night & day she will morne, sighe, tattle, and murmure. There are three thinges that suffer not a man to abyde in his owne house. Smoke, Rayne, and an euil wyfe. She: sayth she (meaning by some of hir neighbors wyues) goeth better apparreled, and is better esteemed of all men. But I am most miserable in all places where I come, and therefore am despised and contempned of all men. She will onely be loued & lawded. Affirming the loue of an other to be the hatred of hir: And the prayse of another, she suspecteth to be hir dispraise. You must loue all that she loueth, and hate all that she hatethe. She will haue the vpper hand and ouercome, but she cannot abyde to be ouercomen. She will not be maystred, but she aspyreth to mayster. She wold haue power to doe all thinges and would want nothing.

If she be fayre, she will easily be loued. If she be foule, then is she not easily liked. But it is hardly kept which of many is desyred. And it is greuous to possesse that which no man will vouchsafe to haue. One soliciteth the fayre with liberall gifts and rewards, an other woeth her by brauerie. Another by witt and pollicie, a nother with merry conceyts, and one way or other she is caught, which is so on all sides beseadged. An Asse, an Horse, a bedd, a garment, a cuppe & a glasse, are prouid first and then bought. But the wyfe is scarcely seene so sone, but that she doth some wayes offend before she be maryed. And yet howsoeuer it happen, they must be had. Whether she be foule, filthie, sicke, folish, proude, wilfull, or what fault soeuer she haue, (but onely for fornication) a wiefe maye not be put away from her husband.

Mat. 5. Yea though he doe put hir away, he can not marry another.
1. Cor. 7. Neyther she being put away, may be married to any other. For whosoeuer doe put away his wief, but onely for fornication, he maketh hir become an adultresse, and he whiche marrieth hir lyueth in adultry. Wherefore if a wiefe departe from hir husband, she ought to remayne vnmarried. Or else to be reconsiled to hir husband. In like manner, the husband if he depart from his wiefe. So that the burthen of
Pro. 8. marrying is ouer weightie, for as Salomon sayth. He is a fole and a wicked man which holdeth an adultresse. And he is the patrone of vncleaneneſſe which couereth the fault of his wiefe. But if he put away his wiefe without cause he is punyshed, bycause he is compelled (whiles she lyueth) to liue sole & contynent. Wherevpon the disciples of Christ
Mat. 19. did say. If such be the cause betwéne man and wiefe, it is not conuenyent to marry. Who could euer abyde a companion in his cowch. For onely suspicion doth vehemétly afflict a gellious man. For though it be written: they shalbe two
Gen. 2. in one flesh. Yet the gellowsy of the husband suffereth not paciently any other in his flesh.

Of the misery both of good and bad. Let not the wicked reioyce (sayth the Lord) for by what soeuer he sinneth, by the same he is tormented. For the worme of conscience shall neuer dye, & the fyer of reason shall neuer be put out. I haue séene those which worke iniquities, and sowe sorowes and mowe them againe, (by the breath of God) haue perysshed, and with the spirite of his wrath they haue bene consumed. Pryde puffeth vp, Enuy fretteth, couetousnes prycketh, wrath kyndleth, ỹ throte vereth, lecherie and ryott dissolueth, lyinge shameth, and murther defileth and defameth, euen so the rest of the tokēs of vices, and suche as are helpers and prompters of men vnto sinne, are instrumentes of correccion and punishment vnto god.

Inuidus alterius rebus macrescit opimis
Invidia Siculi non invenêre Tiranni
Tormentum maius.

Vice doth also corrupt nature as the appostle witnesseth. Which sayth, they vanished in their thoughts and their foolishe hart was darkened. Wherefore God gaue them ouer to the desiers of their hartes, and vnto vncleannesse, that they might defile their owne bodyes with reproches, & they thought scorne to haue god in their knowledge. So god hath delyuered them into a reprobate sence, to doe those thinges which are not conuenyent. But they which would liue godly in Christ Jesus, doe suffer persecution. For the blessed did try by experience, both strypes & scornefull wordes, yea, fetters & imprisonment. Were stoned, pourselved, tempted and dyed vpon the edge of the sword for the lord. They went about in shéepes felles, in goates skynnes, néedy, afflicted, & miserable. For whome the worlde was not yet worthy. Straying in solitarie places, in mountaynes, & in dennes, and in caues of the earth, in daunger of flœds, in daunger of thœues, in daunger of the Jewes, in daunger of the Gentylles, and in daunger of faulse brethren. In labour & calamitie, in much watching, in hunger and thirst, in many necessities, and in cold, and nakednesse. For the iuste doth deny himselfe, and crucifie his members, together with all vices and concupisences, that the world may be crucified vnto him. And he to the worlde. He hath hére no place of aboade, but séeketh diligently for the heauenly habitation to come. He susteyneth the world as an exile, beinge shutt vp in his bodie, as in a prysen, sayinge: I am an inhabitour and a stranger in the earthe, as all my forefathers haue bene. Forgeue me that I may be cooled before I depart & I will abyde no longer. Alas ỳ my dwelling place is prolonged. I haue euer dwelled wt the inhabitãts of cedar & my

Timo. 3.
Heb. 11.
Cor. 11.
Luke. 9.
Gala. 3.
Heb. 13.
Psal. 118.
Psal. 98.
Psal. 119.

ſowle hath remayned with them. Who is weakened and I am not weake? Who is weakened, and I am not vexed. For the ſinnes of the neighbors are the refreſhinges of the iuſt. This is that watering place which Caleph gaue vnto his daughter Axa in dowry.

2. Cor. 11.
Ioſue. 15.

Of the enemies to man.
Iob. 7.

The lyfe of man vpon earth, is a warfare. Yea is it not a right warfare, when manyfold enemies doe on euery ſyde aſſayle it? that they may take man and perſecute him, and kyll him? the deuill and man, the world and the fleſh. The deuill with vices and concupiſences, man with beaſtes, the world with Elements, and the fleſh with the ſences. For the fleſh doth couet againſt the ſpirit, and the ſpirit againſt the fleſh. But we muſt not wraſtle againſt fleſh and bloud, but againſt the lyuely breathinges of wickedneſſe in heauenly thinges, and againſt the captaines of theſe darcknesſes. For your aduerſary the deuill, goeth about lyke a roaring Lion, ſeeking whome he may deuower. The fyry dartes of the moſt wicked, are kindled, Death commeth in by the wyndowes, the eye doth robbe the ſowle, the whole world doth fight againſt the ſences, (that is) nacion againſt nacion, kingedome againſt kingdome, great Earthquakes in many places, peſtilences, and hongers, tempeſtes, and terrors from heauen. The Earth bringeth forth thornes and thiſtells, the water, floodes and raging tempeſtes, the Ayre, thunder and great wyndes, the Fyer, lightninges and flaſhinges. Saying, curſed be the Earth in thy works, it ſhall bring forth thornes and thiſtells vnto thee. With the ſweat of thy browes, thou ſhalt eate thy bread, vntill thou returne to the Earth. For Earth thou art, and to the Earth thou ſhalt goe. The Boze out of the wode doth lye in waight, and the beſt fruites are deſtroyed. The Woulfe and the Beare, the Leopard and the Lyon, the Tyger and the wylde Aſſe, the Crocodyle and the Gryffen, the Serpent & the Snake, the Adder and the Baſiliſke, the Dragon and the Ceracte, the Scorpion, the Vyper, yea, Nittes, Lyſe, Fleas and Ants, Flyes and Gnats, Waſpes and Hornets,

Gala. 5.
Ephe. 5.
1. Pet. 5.
Hier. 9.
Gene. 3.
Sapi. 5.
Luc. 21.

Gen. 3.

Pſalm. 76.
Hier. 5.

Gen. 1.

Hornets, Fyshe and Fowles. For whereas we are created to beare rule ouer ỳ Fyshes of the Sea, and the fowles of the Ayre, and all lyuing creatures, which moue vpon the Earth. Now we are geuen as a praye for them, and are made fode for their mouthes. For it is wrytten, I will send the teeth of wylde beastes against them, with the fury of Serpents, and things which glyde vppon the Earth. Deut. 31.

Of the prison of the Sowle. Rom. 7.

Unhappy man that I am, who shall deliuer me out of the body of this death? Surely man would be brought out of prysone, and would depart out of his body. For the body is the prison of the Sowle. Wherevpon the Psalmist saith. Bring my sowle out of prysone. No rest nor quietnesse, no peace nor securitie, at any tyme. On all sydes feare and trembling, and on all sides labour and payne. Flesh shall be sorowful, euen whylest it lyueth, and the sowle shal morne and lament ouer it selfe. Psalm. 114.

Of the shortnesse of mirth and ioy.

Who had euer yet a whole day pleasant in his delight, who in some part thereof the guiltinesse of consience, the feare of anger and feirceneſſe, or the motion of concupiscence hath not troubled? whome the swelling of enuie, the earnest desyer of couetousnesse, or the putting vp of pryde hath not vered? Whome some losse or offence, or passion, hath not disquieted? and to conclude, whom neither sight, nor hearing, or some thing that touched, dyd not offend.

Rara auis in terris, nigroq; simillima Signo.

Herken herevpon, vnto the saying of the wise man: Betwene morning (sayth he) and night, the tyme shalbe changed. Vayne thoughts and cogitacions dw one succede another, & the mynde is wrapped into sundry conceytes. They houlde the Tymbrell and Lute in theyr handes, and they reioyce at the sounde of the Organnes, they leade theyr life in iollytie, and at the twincke of an eye, they goe downe into hell. Alwayes some sodeyne sorrowes dw succede and follow after worldly ioye: And he which beginneth in ioye, endeth in griefe. For the worldly felicitie is mingled with many sorrowes and sharpe mishappes, as he well knewe Eccle. 18. Iob. 21.

Iob. 1. which sayd. They laughter shall be mingled with sorrow, & lamẽtaciõ comes in thend of reioycing. This did the sonns & children of Iobe wel trye, who whiles they did eat & drãk wine in the house of their eldest brother, sodeynly a vehement wynde brake in from the desart country, & strake the foure corners of the house, which fell downe and oppressed thẽ all. Whereby their father sayed, not without iust cause:

Pro. 14.

Iob. 30. My harp is tourned into lamentacion, & myne organe pype into the voyce of wẽpers & mourners. But it is better to goe vnto the house of weping & lamentacion, then to ỹ houses of banqueting. Geue care and marke a holsome admoniciõ. In ỹ day of reioycing & good fortune, be not vnmidfull of mishaps. Remẽber ỹ latter daies & thou shalt neuer sin.

Eccle. 7.

Eccle. 1.

Ibidem. 2.

Of the neighborhood of death.

Allwayes the last day is the first, and yet the first daye is neuer reputed for the last, & yet we should so liue, as though we were euer ready to dye. For it is written. Be myndeful and remember, that death will not long tarry from thée, time passeth away, & death approcheth. A thousand yeares before ỹ eyes of him ỹ dyeth, are as yesterday, which passed away. For all thinges to come do grow and renew, and alwaies thinges present do dye and fade. And whatsoeuer is past is altogether dead. Then we dye alwaies, as long as we lyue, & then (at length) we leaue dying, when we leaue to lyue any longer. Therefore it is better to dye vnto lyfe, then to lyue vnto death. Where vpon Salomon saide. I haue more praysed the dead then the liuinge, and haue accounted him more then bothe; which was neuer borne. Life flieth swiftly away, and cannot beheld back, and death followeth instantly, and will not be stopped. This is then that wonderfull thing: that the more it groweth, the more it decreaseth, and the further that life procedeth, so much the nérer it draweth vnto an ende.

Eccle. 14.

Eccle. 4.

Of the terror of dreames.

The time which is graunted and lent, for quiet & rest, is not suffered to be quiet. For dreames affright vs, and visions do ver & trouble vs. And though they be not in déde sorowful or terrible, or labourſome, which dreamers do

dreame

dreame, yet are they in dæd, made sorowful, affrighted, & wearied thereby. In so much, ý some times men wæpe in their slæpe & dreams, yea, & being awaked, are yet excædigly vexed. Mark what Elephas Thematices saith, vpon this poynt: In the horrible dread of a vision by night, (saith he) feare & trẽbling came vpon me, & al my bones quaked for dread, & whẽ ý spyrit passed ouer in my presẽce, the here of my flesh stode right vp for fear. Cõsider vpon ý words of Iobe, which saith If I say that my bed shal yeld me quiet & comfort, & that I shal be releued whilest I talke wt my selfe in my couch, thẽ wilt thou terrifie me in dreams, & wilt strik me wt horrour in visions. Nabuchodonosor saw a dream or visiõ, which troubled & terrefied him maruelously. And the visiõ of his head did amaze & vex him. Many cares do follow dreams, & wher many dreames be, there are also many vanities. Dreames haue caused many men to do amisse, & they haue bẽn ouerthrowen whilest they trusted in thẽ. For often times filthie Images do appere in dreams, by the which, not onely the flesh is polluted by nightly illusiõs, but also the sowl is ther with blotted and defyled. Wherevpon our Lorde God speaketh in the Leuiticall lawes, saying: If there be emongest you any man which is polluted in his nightly slæpe, let him goe forth of the tents, & let him not return vntil he be washed with water in the euening. And after the Sunne set, let him retorne into the tents. Dan. 2. Leuit. 15.

With how great sorrow are we troubled, & with how great trembling are we striken when we feele or vnderstãd the losses or damages of any our frends, or dread the perils of our kinsfolke & parẽts? many times a whole mã is more troubled with feare then a sicke man is with his infirmitie. Some one man is of a voluntary wil more afflicted wt the afflictiõ of sorrow, thẽ some other vnwilling is through ý force & effect of the lãgnishing paine: that saying of ý poet is true. Of compassiõ

Res est soliciti plena timoris Amor.

Whose breast is so brasen, or whose hart so stony hard, but he will sigh and grone, and shed trickling teares, when he beholdeth

beholdeth the deathe or greuous hurt or ſickneſſe of his neighbour or frende? who can refrayne from hauing compaſſion on the paſſionate, or from lamentinge with him that lamenteth? Jeſus him ſelfe when he ſawe Mary and the Jewes that came with hir vnto the Sepulchre weping, became vered in his ſpirit, & troubled with in his mynde, & wept. Percaſe not bycauſe he was dead, but rather, bycauſe (beinge dead) they reuoked him to behold the miſeries of liefe. But let him acknowledge himſelfe blamefully hard harted, and hardhartedly to be blamed which bewayleth the corporall death of his freind and neuer lamenteth for ỳ ſpirituall death of his ſowle.

Of ſodeyne miſhappes.

Miſhapes fall ſodeynly when they are leaſt ſuſpected or loked for. Sodeynly calamytie ruſheth in at dores, ſickneſſe inuadeth a man, and death ſteppes in, whome no man can eſkape. Therefore boaſt not of to morowe, ſynce thou knoweſt not to what thend of the preſent day may bring thee to. A man knoweth not his ende, but euen as fiſhes are caught with the hooke and byrdes with ſnares and gynnes, ſo are men caught and ſnatched vp in the euell tyme. Wher they are come to that whereof they might long before haue beware.

Pro. 27.

Eccle. 3.

Of the innumerable kinds of diſeaſes.

The Induſtry of the Phiſicons cold neuer yet ſince ỳ begynninge of the world, ſearch out ſo manie kyndes of diſeaſes, nor ſo many ſundry ſortes of paſſions, as the frailtie of man could ſuſtaine & indure. Shal I tearm it a tollerable intollerableneſſe, or an vntollerable tolleracion? or ſhal better put them both togethers? For I muſt call it vntollerable, hauing regarde to the bitterneſſe of diſeas. And tollerable I muſt terme it, ſince it is of neceſſitie to be ſuffered. So frō day to day, more & more, the nature of man is corrupted and made weaker. In ſuch ſorte, as many medecyens which in tymes paſte were holeſome, are nowe (throwe the deſceyt of mans nature) deadly and daungerous to be receyued. For both theſe kyndes of worldes doe nowe wax auld. That is to ſay.

Macrocoſmus,

Macrocosmus and Microcosmus, which is to say, the greater world, & the lesser world. And the longer that lyfe doth linger in eyther of them, so much the worse is nature in each of them, troubled and vexed.

What should I say of the wretched offendors, which are punished with innumerable kindes of tormentes? They are beaten to death with malles, they are thrust throughe with swordes, burned with flames of fyer, ouerwhelmed with stones, they are twytched in peces with tonges, and hanged vpon gibbettes, wrung with mannacles, and scourged with whyppes, bounde in cheynes, fastened in snares, thrust down into darke dungeons. Starued with fastinges, throwne downe hedlonges, drowned, flayed, and pulled in peces, quartered, and some tymes smothered. Those which are condemned to death, dye, those that are put to the sword must suffer there with, those which are iudged to famishe, must sterue, and those which are put into captiuitie must indure it. Crewel iudgement, outragious punishment, and sorowfull sight to be holde. They are made a pray for the Byrdes of the Ayre, the beastes of the feild, and fishes of the sea. Alas, alas, & alas. O miserable mothers, which brought forth such miserable and vnhappy children. Therefore I haue thought good to repete that horrible fact which Iosephus doth discribe in the seige of Hierusalem. Of sundrye kindes of tormentes. Hier. 15.

A certayne woman, being both for bloud and wealth honourable, dyd paciently beare and abyde the misery of the seige, with the rest that were fled into the citie of Hierusalem, and the tyrantes dyd straightwayes inuade the remnaunt of hir substaunce which she brought with hir from hir house into the Citie. Yea, if any thing yet remayned of hir aboundaunt riches, whereby she might purely sustaine hir with dayly fode, the Captaynes of the seditious, rushing in at tymes, dyd take it from hir by force. Wherevpon the woman by this outragious dealing, was dryuen into a certayne disdayne, euen as it were into a fury. So that many times she prouoked the seditious spoylers with reprochfull Of a horrible fact that a woman dyd to eate hir owne childe.

full wordes and curses to haue killed hir. But when as no man either of pittie or of furious fiercenesse would dispatch hir, and yet as fast as she sought, for any thinge to comfort hir, there came others which sought as fast to take it from hir, and hir plentie began now to fayle hir. Honger which stoke in hir bowells, and the marrowe of hir bones (beinge dryuen into fury, by pinching of nede and famyne) did driue most wicked councell into hir mynde, and armed hir against the very enstinct of nature. For she had a young childe sucking at hir pappes, whom beholding, she sayde: O sonne, thou art the vnhappie childe of a more vnhappie mother. For in warre, famyne, and spoyle, of wicked robbers and theues, for whome shall I reserue thee: since although thou mightest hope for lyfe, yet shouldest thou be yoked in the bondage of the Romaynes. Wherefore come: O my childe, and become fode for thy mother, fury and rage for these spoylers and tyrants, and an history vnto the posteritie, of such cruelties, as else onely should haue lacked in the ouerthrow of the Iewes. This sayed, she killed hir childe immediately, & layd it to the fyer, and rosted it, whereof she eate part, and part she reserued. But beholde, straight waies the seditious spoilers rushed in, hauing smelt the smoke of the rosted meate, and threatned hir with death, vnlesse she would bring forth the meate which they smelt, and she sayde, I haue reserued euen the best part for you, fetching out the rest of the childes members which she had set vp in store. But immediately, an horrible dread inuaded them, to beholde it, and their tongues stoke fast in their mouthes (as it were) with the sodaine consideracion of hir hard hart. Then shee with a terrible countenance, becomming more terryble and fierce then the spoylers earst were, sayde vnto them: This is my sonne, my burden, and my deede, eate you now of it, for I haue first eate of him, which I bare in my body. Be neither more pittiful then a mother, nor more tender harted then a woman. But if pittie ouercome you, and you detest the meat which I haue prepared for you, and which I haue tasted be-

fore you, behold I will eate thereof againe in your presence. Herewith they being abashed and trembling, departed, and left vnto the miserable mother, this onely dishe, of all that she had left in Hierusalem.

Let no man trust or put confidence, that he is free from any punishment or payne, He that standith let him beware that he fall not. For often times the innocent is condemp-ned, and the nocent is absolued, the godly is punished, and the vngodly is honored. Iesus was crucified, and Barrabas was let lose. At these dayes a man of quiet is holden for an vnprofitable man, a religious man for an hipocrite, and a simple man for a fole. For the simplicitie of the iust man is mocked and laughed to skorne, as a dym shining lampe, in the opinion of the rich men.

Howe some times the innocēt is punished & the gyltie is absolued. Rom. 11.

Of the blame full & culpable procedings of lmãs conuersacion.

There are thrée things which doe pryncipally, affect mẽnes myndes. Riches, delightes, and honowres. Of ritches lewdnesse, of delightes filthynesse, and of honor vainenesse, doth procéede. And herevpon ẏ apostle John sayth: Loue neyther the worlde nor those thinges that are in it. For whatsoeuer is in the world, is the concupisence of the fleshe, and the concupisence of such thinges as we behold with our eyes, and the pryde of this lyfe. The concupisence of the fleshe pertayneth to voluptuous desiers. Concupisence of that we sée pertayneth vnto the riches of the worlde. And the pryde of this lyfe pertayneth vnto honoures. Ritches ingender and bréede couetousnesse and gready desire, together with aniggardly, mynde. Voluptuous desires bréede glottonie and lecherie, and honours bréede pryde.

1. Iohn. 2.

Of couetousnesse.

Then is there nothinge more wicked then a couetous man, nor any thing more vniust & mischeuous then to loue mony. These be the wordes of the wise man, which the appostle confirmeth sayinge: What would these riche men bring to passe? they fall into temptation and into the snares of the Deuill, and into manie desires which are both vnprofitable and harmefull: The which doe plonge & drown a man in hell, destruction, and perdition. For couetousnesse is the roote of all euills, it commytteth theftes, and sacrileges, it exerciseth spoylinge and taking of prayes, it maketh warres and committeth murders, and manslaughters, it lyeth & selleth with simony, it craueth & receiueth vniustly: it deuyseth craftes and vseth subtilties, it fayleth couenant and breaketh othes, corrupteth witnesses, and peruerteth the Judge in his Judgementes.

1. Tim. 6.

Of vniust rewardes.

Esai. 1.

Looke in that euangelical Prophet Esay, where he saith: All men loue rewardes, & follow brybes. They geue no sentence

tence for the Orphane, and the Widowes cause cõmeth not before them. They goe not before their bribes, for they iudge not for the loue of Iustice and righteousenesse, but their bribes and rewards goe before them, because they iudge for loue of mony. For alwayes they follow promyses, hope and lyberaltie. And therefore they geue no sentence for the pupyll or Orphan, at whose handes they hope neyther for promise nor rewards. O vnfaythfull Princes, and thẽnes fellowes, whosoeuer you be, that loue rewards, and folow brybes. You shall neuer shake a brybe out of your hand, vnlesse you shutt couetousnesse out of your brest. It is of you, that the Prophet sayth: The Princes of that people are lyke vnto wolues, which grædely take their praye, and couetously followe gaynes. Their Princes did geue iudgement for rewards, and their Priestes did teach for lucre, & their Prophets did deuyne for mony. Behold, our Lord god by Moyses, did commaund in the lawe, saying. Thou shalt constitute & appoynt Iudges, and maisters in all thy gates, that they may rightfully iudge the people, and neyther declyne to the one hande, nor to the other. Thou shalt haue no respect vnto ỳ person, nor his rewards. For rewards blynde the eyes of the wyse, and charge the wordes of the iuste. But thou shalt iustly pourse w that which is iuste, and thou shalt lyue. Ye termeth here two thinges. Just: & iustly. For some mẽ pourse w, things which are iust, iustly: & som others pourse w things which are vniust, vniustly: agayne some purse w iust thigs vniustly, & som purse w vniust things iustly

Esay. 1.

Ezc. 2.

Deut. 16.

Woe be vnto you, which be corrupted with rewardes, or fayre words, & caried away either w̃ loue or hatred. Doe pronounce good for euill, & euill for good. Making light darkenesse & darkenesse light. Killing & mortifying soules which dye not, & reuiuing soules which liue not, for you neuer regarde the worthynesse of the cause, but the worthynesse of the person. Not the lyke but the rewards, not iustice, but mony. Not ỳ which reason perswadeth, but ỳ whervnto will is affectionat. Not ỳ which ỳ law doth determin, but ỳ which

Of the acception of persons.

Esai. 15.

your mynde doth desire. You doe not inclyne your myndes to righteousnesse, but you bend righteousnesse accoꝛding to your myndes. Not to thend that you should lust to doe whatsoeuer is lawfull, but that it maye be lawfull to doe whatsoeuer you lust. You haue neuer so symple an eye in you, that all the body maye thereby shyne and be bꝛight. But you alway put to some leauen which marreth all your dowe. You neglect the cause of the pooꝛe man, and the ritch mans cause, you folow toeth and nayle. Towards the one, you extend rygoꝛ, and towards thother, you vse gentill dispensation. You respect thone with great difficultie, and thother you handle with great fauour. The one you harken vnto but sleightly, and neglygently, and thother you bende care vnto willingly. The pooꝛe man cryeth out, & no man heareth him. The ritch man doth but whisper, & euery man harkeneth. Whiles the ritch man spake all men kept silence, and his woꝛdes were extolled vp to the skyes. The pooꝛe man spake and the people sayed, who is this? And if he tell them, they will ouerthꝛowe him. The patient man cryeth out vpon wꝛonge and no man heareth him, he cryeth out alowde ẅ his voyce, & there is no man to geue sentence. Yea if at any tyme you vndertake the pooꝛe mans cause, you delaye them lyngeringly. But when you haue taken in hand the cause of the ritch man, then you further it with all expedicion. You despise ẏ pooꝛe, and honour the ritch. Those you ryse vnto reuerently, but those other, you spoꝛne frō you with dyspight. If any man with a gouldē ringe on his finger, & gallant garmēts doe come into your cloysters, & a pooꝛe man also come in with a homely garment, if you loke vpon him that is well clothed & saye sit ẏ hēre aloste, & then say vnto the pooꝛe stād ẏ ther oꝛ sit downe vnder ẏ foote stoole of my fēte: do you not now iudge acoꝛding to your owne affectiōs? & becōe ẏ iudges of wicked thoughts? foꝛ of you & against you ẏ Pꝛophet saith. They are magnified, they are become ritch, they are wel fatted, and become greasy, they haue neyther vnder taken the Dꝛphanes cause, noꝛ geuen sentence foꝛ the pooꝛe men.

Math. 6.

Eccle. 13.

Ixo. 3.

Hier. 5.

But

But it is cõmaunded in the lawe. That there be no respect of persons, but heare the small, as well as the great. You shall haue no respecte to any mans person. For the iudgement appertaineth to god. And ther is no respect of persons wt̃ god. Deut. 1. Acts. 10.

But you neither geue fauour fauourably & franckly, nor doe iustice iustly. For vnlesse somewhat be felt, nothinge is delt. Neither can you geue well vnlesse you sell. Oftẽ tymes you defer iustice so longe, that you take more then the whole from them, which mayntained the contention. Bicause the charge of expences is gerater, then the worthe of the sentence. But what can you answere in the stryct daye of iudgement, vnto him which commaundeth you sayinge. Frælý you haue taken: and frælý geue. Gaynes in the coffer, bringe losse and dammage in the conscience. You catche after mony but you entangle your sowles. And what doth it profit a man if he gayne all the whole worlde, and purchase dampnation for his soule? Or what exchaunge shall man make for his sowle? The brother shal not redæme the brother, a man shal not appease god for himself, nor geue him the price of his redemption. He hath laboured for euer and he shall lyue vntill the later end. Geue care O you ritch men, what the Appostle Iames saythe agaynst you. Goe to nowe, ye ritche men. Wæpe and howle in your miseries which shall happen vnto you. Your riches are putrified Your gaye garments are eaten with mothes. Your gold & siluer is become rust. And the rust thereof shalbe a witnesse against you, and shall fret and consume your flesh lyke fyer. You haue horded vp vnto your selfe wrathe & anger in the latter daye. Behould and harken, the wages of your workemen which wrought & tylled your grounde, that you planted doth crye. And the noyse therof hath pearst the eares of the Lorde of Sabaoth. Therefore the trueth commaundeth. Do not lay vp for your selues treasures in earth, where rust eateth, and mothes corrupt. And where theeues digge it vp and steale it. Math. 10. Math. 16. Psal. 48. Iames. 5. Math. 9.

Of the selling of iustice.

Of the vnsaciable desire of the couetous.

O vnquenchable Fyer, and vnsatiable couetousnesse.

what couetous man was euer yet contented with his firſt deſire? when he obtayneth to that which he deſired: he deſireth more, he alwayes ſetteth his end in thinges which he muſt haue. And not in things which he hath already. The eye of a couetous man is vnſatiable. And he is not to be ſatiſfied with his iniquities. A couetous niggard ſhall not be cõtented with his mony. And he which loueth riches ſhall receiue no fruite thereof. Hell and deſtruction are neuer filled. No more are the vnſatiable eyes of men. The bloodſucker hath two daughters which ſay, Affer Nam. Bryngе, for.

Eccle. 5. Pro. 27.

Creſcit amor nummi quantum ipſa pecunia creſcit.

Wilt thou (O couetous wretch) know wherefore thou art alwayes emptie, and art neuer filled? marke then. Thy meaſure is neuer full. Which whatſoeuer it houldeth, yet is it capable of more. But the humble mynde is capable of god. Bicauſe he which cleaueth faſt vnto god, is one ſpirit wᵗ god. So ꝑ whatſoeuer then it houldeth, it is neuer full, vnleſſe it haue god, of whome it is alwayes capable. Then if thou wilt be ſatiſfied, leaue to be couetous. For as long as thou art couetous, thou canſt not be ſatiſfied. For ther is no cõpariſon of light vnto darkeneſſe, nor of Chriſt vnto Beliall. Syncе no man can ſerue both God, and mamon.

Wherfore the couetous man can not be ſatiſfied.

2. Cor. 6.

O falſe felicitie of riches, whiche doth in dede make the riche man an vnhappie childe. For what is more vnhappie then the welthe and abundaunce of this worlde, whiche is cauled riches? The ritche and the poore are oppoſytes, and contraryes. But yet the welthe of the worlde doth not take away, but bringe the nedyneſſe. For more ſuffiſeth: ſayth Salomon, A little vnto a poore man, then much aboundaunce vnto a riche man. For whereas much riches are, there are many alſo to eate the ſame. Howe many and how greate are the higher powers, which haue nede? So as (by my ſelfe) I can often fynde experyence, that welthe maketh not a man ritche, but needie.

Of the faulſe name of riches.

Eccle. 5.

Howe many hath couetouſneſſe ſeduced. And howe many

Examples a-

many more hath this miserable niggardlines ouer throwne, and cast awaye. The Asse, condempneth Balame Bicause being ouer come, with the couetousnesse of their faire promises, he vndertoke to curse. The people of Israell did stone Acham, bicause he toke gold and siluer for the offerings. Naboth was slayne, that Achab might possesse his vyneard. Giezi was stryken with leprosy bicause he asked and receyued siluer and gold and garmentes, vnder the name of Heliseus. Judas did hange himself in a halter, bicause he sould & betrayed Christ. Ananias and Saphira dyed sodeynly bicause they went about to beguyle ỹ Appostles of the price of their feild. Tirus did buyld his treasury and heaped vp siluer lyke earth, & gold lyke vnto ỹ claye of ỹ stræetes. But behould, the Lord shall possesse it. And shall stryke the strength thereof in the Seas, and it shall be deuoured with fyer.

gainst couetousnesse. Num. 22. Ios. 7. 3. Reg. 4. Reg. 5. Zach. 9.

Why should any man goe about to heape to gether, when he which doth heape together, can not longe stand nor continewe: for lyke vnto a flower he commeth forth and is shaken. And flyeth away lyke vnto a shadowe, neuer continewinge in one estate. Wherefore should he desyer muche when as little may suffise him? If we haue (sayth the Apostle) meat, drynck, and cloth, let vs there with be contented, wherefore should man sèke necessarie thinges with great carefulnesse, when as they proffer themselues without any great difficultie? harken what the truth sayth vpõ this poynt: Be not carefull, saying what shall we eate, or what shall we dryncke? or where with shall we be couered? For your heauenly father doth know that you haue nœde of all these thinges. But first sèke you the kingedome of heauen, & then all thinges shalbe geuen vnto you. For I neuer sawe the iust forsaken, nor his sœde begging his bread.

Of the superfluous carefulnes of thẽ which be couetous. Iob. 14. 1. Tim. 6. Math. 6. Luke. 22.

Tantalus is thirsty in ỹ myddest of ỹ water, & the couetous man is nœdy in ỹ myddest of his welth. Vnto whom asmuch auayleth ỹ which he hath not, as ỹ which he hath. Since he neuer taketh ỹ pouse of ỹ which he hath gotten. But still is grædily bent vpõ ỹ getting of more. Salomon sayth: He is

Of couetousnesse.

Pro.13. lyke vnto a ritch man whē he hath nothing, & he is lyke vnto a poꝛe man when he is ouer whelmed with much rytches. Both the ſicke man and the couetous man eateth & diſgeſteth not. Receyueth and reſtoꝛeth not. A couetous man doeth neyther take compaſſion on them that ſuffer, noꝛ helpeth noꝛ pittieth them which are in miſery. But offendeth God. Offendeth himſelfe, and offendeth his neighbour. Foꝛ from god he withhouldeth that which is due. To his neighbour he denyeth that which is neceſſary. And from himſelfe he conueyeth that which is moſt conuenyent. Unthanckfull to god, wicked to his neighbour, and crewell vnto himſelfe. Subſtance is to no purpoſe foꝛ a couetous and nigardly mā. And to what end ſerueth gold, in the handes of an enuious man? he which is euill vnto himſelfe, howe ſhall he be good vnto others? and he ſhall not reioyce in his ſubſtaunce. He which hath the wealth of this woꝛld, and ſeeth his bꝛother in neceſſitie, and ſhutteth vp his ſtoꝛe from him, howe doeth the loue and charytie of god dwell in him? Foꝛ he loueth not his neighbour as himſelfe. But letteth him periſhe foꝛ nēede & pouertie. Neyther doth he loue god aboue all thinges. But pꝛeferreth gold, and moꝛe eſtæmeth ſyluer.

Ecclē.14. 1.Iohn.3.

Why couetouſneſſe is the ſeruitude of Idolles. Ephe.5.

The Appoſtle doth well defyne couetouſneſſe, ſayinge: Couetouſueſſe is the bondage oꝛ ſeruice of Idoles. Foꝛ as the Idolater doth ſerue the Immage oꝛ Idoll: So doth the couetous man ſerue and attend his gold. Foꝛ as the Idolatour doth diligently amplifie the honour and ceremonies of Idolatry, euen ſo doth the couetous man willingly increaſe the heapes of his mony. That one with all diligence decketh and woꝛſhipeth the Idoll, and that other with all care & nēede, doth heape his treaſure. That one putteth his hope in Idolatrie, and that other putteth his hope in his ritches. That one is affeard to hurt the Image oꝛ Idoll, and that other is affeard to demynyſhe his treaſury.

Of the properties of a couetous mā

A couetous man is pꝛompt to craue, ſlowe to geue, and bould to denie. If he ſpende any thing, he thincks ꝓ he loſeth all. He is heauy, cōplayning & wayward, being careful, he

ſighyeth

ſigheth and is vexed. He is doubtful when he hath moſt, & he diſpatcheth all thinges with an euill will. He doth magnifie and extoll that which is already geuen. But diſpyteth and vylefyeth that which muſt be geuen. He geueth to gayne but he gayneth not to gyue. He is liberall vpon anothermans purſſe, and ſparing of his owne. He pincheth his belly to fill his coffer, and pumyſheth his body to pamper his purſſe. His hand ſerueth not to geue that which is gathered, but to receyue that which is reached vnto him. To conclude, the ſubſtaunce of the vniuſt man ſhalbe dryed vp lyke vnto a puddle. For he which doth euil heape together, will ſone diſperſe it. A iuſt iudgement of god. That ſuche thinges as are euill gotten may be as euill ſpent. And that ſuch thinges as proſæd not of godneſſe, ſhould neuer clyme vnto the name of godneſſe. So that the couetous man hath the condempnation of this lyfe & of the lyfe to come. Eccle. 40.

Trewe it is therefore, that the wyſe man proteſteth ſaying: gold & ſiluer haue vndone many man. He which loueth gold ſhall not be iuſtified. Wo be vnto them which folowe it. For behould the ſynners themſelues are abundant in this worlde, and haue obteyned ryches. Herevpon the verie truth dyd cõmaund the Appoſtles ſaying: Poſſeſſe you neyther gold nor ſiluer nor mony in your purſſes. For euen as a Cammell cannot enter at the eye of a nædle, ſo is it hard for a rych man to enter into the kingdome of heauen, for the way is narrowe, and the gate very ſtraycht, which leadeth vnto lyfe. The Appoſtle, therefore folowinng the rule of truth ſayeth: I haue neither golde, nor ſiluer. Woe be vnto you then which ioyne houſe to houſe and feild to feild, vntyll you haue altogether, the earth is replenished with ſiluer and golde. And there is no end of his treaſures. For the iniquitie of his couetouſneſſe, I am angry and haue ſtroken him. Of the wicked poſſeſſings of ryches. Eccle. 8. 31. Pſalm. 71. Matth. 10. Act. 3. Eſai. 2. 5. Ibidem. 25.

But Abraham was rich, & Iobe had abundaunce. Dauid was alſo very rich & yet ý ſcripture ſayth of Abrahã, ý he beleued in god & it was imputed vnto him for righteouſnes. Of vnlawfull wealth. Genc. 15. Iob. 5.

and it is writen of Job, that there was not his lyke in the land. A man symple, right, fearinge god. And declyninge from euill. Of Dauid it is written, that god found a man according to his hart. But then these men were as though they had nothinge, and possessed all thinges. According to the saying of the Prophet. If ritches come vpon you, set not your hart thereon. But we are lyke vnto men that possesse all thinges, and yet haue nothing. So sayth also the Psalmist: The riche men did néede, and were hungry. For with more ease shall you finde a man whiche loueth riches, and hath them not, then a man whiche hath riches and loueth them not, for as it is hard to lye in the fyre and not to burne, so is it hard to possesse riches and not to loue them. Geue eare vnto the Prophet Jeremy: who sayth, that from the least to the greatest, all men apply their myndes vnto couetousnes. And frō a Prophet to a priest, al mē deuise subtilies.

Psalm. 33.

Of the vncertayntie of riches. Luke, 22.

Euery couetous man doth endeuour & stryue, against nature. For nature brought man poore into the world. And nature taketh the poore man out of the worlde. For as the earth dyd receue him naked at his birth, so shall it receue him naked at his death.

But the couetous man desyreth and taketh care to become ritch in this world. I will pul downe my barnes, sayth he: & make them greater, and therein will I heape vp all myne increase, and all my goods. But it was sayde vnto him. O foole: this night shall thy sowle be taken from thée. And then whose shall those things be, which thou hast prepared: Thou layest vp treasure & thou knowest not for whom thou gatherest it. For the ritche men haue slept their sléepe, and founde nothing of their ritches remaining in theyr hands. When the ritch man hath slept, he shal take vp nothing. He shal open his chests & fynde nothing in them. Be not a feard when thou séest a man made ritche, nor when the glory of his house is multiplyed. For when he dyeth, he shall cary none of them with him. Neither shall the glory of his house discend with him into the pyt, but he shal leaue his ritches

Psalm. 38. 39. Iob. 3. Psalm. 48.

vnto

vnto strangers, & his sepulchre shall be his house for euer. Herevpon also the wise man doth witnesse, saying: He which heapeth vp vniustly of that which is not his owne, shal gather for other men, and a stranger shall make hauoke & ryot with his goods. But and alas, he shall make him his heire whome he held as his enemie.

The beginning of mans lyfe was bread and water, clothing and house to couer his filthinesse. But now ths glutton is not satisfied with fruites of trées, with the sundrye sortes of pulse, the rootes of herbes, the fishes of the Sea, the beastes of the Earth, nor the byrdes of the Ayre. But payntinges must be sought, Spices must be bought, & deyntie small byrdes, must be nourished, they are taken with baytes of the fowler, curiously dressed by the skilful Cooke, and neately serued by the handsome wayters at the table. One breaketh them vp, another sawceth them, & tourneth theyr substaunce into accident, and their nature into arte. That fulnesse may passe ouer into hungry appetyte, & that ouer eating may procure a good stomacke. To styre vp gluttony, and not to susteine nature. Not to supply necessitie: but to fulfill grædinesse. And yet is the pleasure of gluttony so shorte, as hauinge regarde to the space of the place, it is scarce foure fingers in bignesse, & measuring it by the space of the tyme, it is scarce so many moments long. Mediocrytie is had in contempt. And superfluitie is desyered, bothe in varyetie of meates, and diuersities of tastes. Grædynesse knoweth no measure, and varietie exceedeth all the boundes thereof. Of gluttony. Eccle. 14. Eccle. 1.

But the mynde is ouercharged, and the stomake is troubled. So that the sences are therein oppressed. Therevpon not health and lustinesse, but death and drowsinesse dw procæde. Geue eare vnto the saying of the wyse man, herevpon. Be not grædy in fæding (sayth he) when thou commest to thy meate, neyther hurt thy stomacke, with all fode that shall be set before thæ. For in many dyshes diseases dw lurcke, and throughe dronkendesse of wyne, many men Eccle. 37. 2. Cor. 6.

haue bene cast away. The fode for the belly, and the belly for the fode. But God will destroy bothe the one and the other.

Examples against Gluttony.

Gluttony dothe rayse a great trybute, but it rendreth a most vyle reuenewe. For the more delicate that the meats bee, so much the more stynckyng are the excrements, and ordure made therof. He shal dw the more beastly in all things, which doth most grædely loade and powre in. He shal breake vnsauory and lothsome wynd, bothe vpwardes and downwardes, and make an abhominable smell and noyse therewith. Gluttony dyd shut vp Paradyse, made Esawe sell his byrth right, caused the baker to hange himselfe, procured John Baptist to be headded. Nabuzardan, prince and capteyne of Cokes, dyd set the Temple on fyer, and ouerthrew the holy citie. Balthasar whilest he sat at his banket, espyed a hand in the wall wrytinge. Mane Thetel Phares, and the same night he was kylled of the Caldyes. The people sat eating and drincking, and rose to play, yea the meat was yet in their mouths, and the wrath of god came vpon them. They which dyd fede voluptuously were slayne in their wayes, and the ritch man which fared deyntely euery day was buryed in hell.

Gen. 3. 23. 40
Marc. 6.
4. Reg 8.
Dan. 3.
Exod. 23.
Psalm. 77.
Jeremi. 4.
Luc. 16.

Of drunckennesse.

What is more filthie then a drunkard? whose breathe stincketh, and his body trembleth. Promising many things, and bewraying all thinges, his mynde beinge altered, and his face transformed. For there is no secret kept, where drunckennesse reigneth.

Pro. 23.

Fecundi calices, quem non fecere disertum?

Furthermore, neither ale, bere, nor wyne, suffiseth. But bastard, clarret wyne, and sacke, are curiously spysed, with much labour great carefulnesse, and no smal charge. Wherupon procede contencions, and brawlings, stryfe and chydinges. For wyne being much drunken (as the wyse man sayth) doth cause much disdayne, anger, & mischefe. From thence sprynge, fornicacions. Wyne and women ouercome the hart. Therefore sayth the Apostle: be not drunken with wyne,

Eccle. 31.
Osc. 4.

wyne, in the which lechery doth lurke. And Salomon: wyne is a lecherus and a ryotous thing. And drunckennesse is a tumultuous troublesome thinge. The sonnes of Rachab, and Zacharie, dyd drinck neither wyne, ale, nor any thing that might make them become dronken. Ephe. 5. Pro. 30. Hier. 35. Luc. 8.

Drunckennesse layde open the priuie members. Commytted incest, kylled the kinges doughter, strãgled the chefe of the armie. True is ꝑ which Salomon sayth. They which spend theyr tyme in bybbing, and shake handes ouer theyr cuppes, shalbe consumed. And Esai sayth. Wo be vnto you that ryse earely to become drunken, & to bybbe vntill it be darke night, that you may burne and frye in wyne. Which haue the Lute, the Harpe, the Tymbrel, & the pype, & wyne in your banquets. Wo be vnto you that haue mighty power to drinck much wyne at a banquet, & are strong men to mingle all kynd of drunkennesse together; Behold, your mirth & ioy is to kill calues, sticke weathers & rams, and to eate flesh and to drincke wyne. Let vs eate and dryncke (saye you) for to morrow we shall dye. And the voyce of the Lord of Hosts, was to me reuealed, saying: If this iniquitie be forgiuen you, dye. Wo be to the crowne of pryde in drunckennesse. The Preist and the Prophet in Effraim, were ignorant through drunckennesse, and were swallowed vp in wyne. They knew not him that seth all, and they were ignorant of his Judgement. Example agaínst drunckennesse. Gen. 9. 10. 2. Reg. 13. Iudith. 13. Pro. 25. Esay. 13. Esa. 22. Esa. 28.

Furthermore a filthy mother begetteth a more filthie daughter, for it is mete that such as be in filthinesse should still be filthie. For all men are adulterers, lyke vnto an Ouen heated by the baker. The princes beginne to be mad with wyne. And their belly delicately fed, dothe redely desyer to accomplish the workes of Venus. O extreme filthinesse and abhominacion, which doth not onely effeminate the mynde, but also dothe weaken the sinewes of the body. Dothe not onely blot the sowle, but also beray the person. For all sinne that a man cõmitteth is without his body, but he which doth sin in fornicaciõ doth sinne against his body. Of Lechery. Apo. 22. Osee. 7. 1. Cor. 6.

Yeat

Yeate and deſyer do alwaies goe before it, ſtynch and vncleanneſſe do alwayes kæpe it company, and ſorrow with repentaunce do euermore follow it. For the lippes of an harlot ſayth, Salomon: are lyke vnto the droppes of a hony combe, and hir throte ſhineth lyke oyle. But thende of hir is as bitter as wormewood, and hir tongue is as ſharp as a two edged ſworde. Pro. 3.

Of the generalitie of Lechery. Iob. 40.

Lechery is a familiar enemie, which dwelleth not far of, but nære to you. Not outwardly, but inwardly. For all the vertue thereof is in the loynes, and the ſtrength therof is in the nauel, and ſecret partes. It is neuer chaſed away, but when it is eſchewed, nor it is neuer killed, but when it is made leane and puniſhed. Vnto the cauſe thereof, it requireth lybertie and abundance, but to do the effect thereof, it muſt haue power alwaies in readineſſe. This marreth and corrupteth euery age, it confoundeth euery ſect, it diſſolueth and breaketh euery order, and it ouerthroweth euery degræ. For it inuadeth young and olde, men and women, wyſe and foliſh, higher and lower, vnto the laſte generacion.

Of the ſundry ſortes of lechery, and their paines. Gen. 10. 34. 38 Num. 25. Iudi. 19. 20. 1. Reg. 2. 4. 11 Dan. 13. Gen 35. 49. Iud. 16. 3. Reg. 11.

Who is able ſufficiently to expreſſe the manyfoldſorts hereof? For this is it which ouerthrew Pentapolis, with all ỹ Region adioyninge. If you would haue examples of the Sodomytes. It deſtroyed Sichem, with the people thereof. If you ſæke more rare examples. It ſtroke the ſonnes of ſaint Hierom and Ouanus in *Iuda*. If you enquire for them that were vncleane, it thruſt through the Iewes and the Madiamite with a dagger. If you ſæke fornicators, it dyd extinguiſhe the trybe of Beniamin, for the wyfe of the Leauyte. If adulterers, it ouerthrew the ſonnes of Hely in battayle, and killed Amon at his banquet. If you loke for rauiſhers, church robbers, and committers of inceſt, then this killed Vrias, ſtoned the Prieſtes, curſed Ruben, ſeduced Sampſon, and peruerted Salomon. Therefore is it true that is read: For the ſundry ſortes thereof, many haue periſhed. For wyne and women haue cauſed many wyſe men to fall from the faythe.

And

And haue dulled the best & quickest wittes. This vice hath throwne downe many men sore wounded, & many stronge men haue bene slayne therewith. The house thereof is the way of hell, which pearseth into the intrayles of deathe. This vice dothe weaken the sinewes, deminish the sences, consume the dayes, and powre out the substance. Eccle. 9. 19. Pro. 7.

The punishment of this vice hath taught, what the fault thereof deserueth. For the Lord rayned fyre and brimstone vpon Sodome and Gomor, from the heauens, and would not cõmit therecutiõ of this punishment, vnto any man or Angell. But reserued vnto himselfe the reuenge of this mischeuous dæde. According to that saying. Reuenge is myne and I will geue it. And therfore the Lord God rayned from the Lorde, (euen from him selfe) not shewers nor dewe, but fyre and brimstone, vpon the feruent heat of lust. That the punishment might be lyke the offence. Neither is it sayde that he sent it, but that he rayned it, that by the abundant greatnesse of the word, he might notifie the abundãt greatnesse of the punishment. His eye spared no man, but dyd extinguish them all. Yea, euen the wyfe of Loth also, bicause she loked backe, he turned hir into a pyller of sault. Neither dyd he onely destroy the townes, but also dyd conuert all the regions thereabouts, into the dead vale and salt pole. For it is horryble to lyght in the handes of the liuing GOD. Who the greater that he sheweth the patience of his longe suffering, the harder dothe he bring in the reuenge of his seueritie. The punishment of this vice. Gen. 18.

Then the couetous man doth gather, and the niggarde heapeth vp wealth and ritches. The glutton dothe taste of voluptuous desyres, and the lecher doth exercise them. But the Ambitious man doth affect honors, and the proude man dothe extoll him selfe. The ambitious man is euer feareful, and euer more heedy and wary, what he should speake or do, which may be vnpleasant in the eares of men, he dissembleth humilitie, and counterfeyteth honesty. Sheweth affabilitie, and profereth, foloweth, and poursueth benignitie. Of the ambycious man.

He honoreth all men, and boweth to all men. Frequenteth courts, visiteth the chefe persons, ryseth and imbraseth, flattereth, and sotheth, wel knoweth he this lesson of the Poet.

Et si nullus erit pulvis, tamen excutit vllum.

He is prompt and earnest where he desireth to please, slowe and backward, where he dreadeth to offende. He reproueth euill thinges, & detesteth wicked thinges, prouing and reprouing, liking & disliking, one thing with another that he may be iudged fitt, reputed welcome, praysed of men, and alowed genarally. And behould he mayntayneth a great combat within him selfe, and a hard conflict, whiles iniquitie thrusteth forward the mynde, and ambition holdeth back the hand. That which thone doth minister to be done, thother will not suffer to be brought to passe. Yet the mother and the daughter, (I meane Iniquitie and Ambytion) do play & dally one with an other. For the mother openly doth stande still, and the daughter priuily dothe not resist. That one challengeth vnto hir selfe the open shewe, and that other the secreat. Then the ambytious manne dothe principally treat of the pryncipallytie, or office, or authoritie which he goeth about, and sayth: O when shall such beare rule as be seuere and vpright in iustice? godly in mercy? which will neyther declyne for loue nor hatred? which will not be corrupted, eyther with penny, or Pater noster? which will beleue the faythfull, and be attentyue vnto the humble besechers? which may be curteous and benigne, lyberall and meeke, constant, wyse, patient and subtyle.

Of the ouer great couetousnesse of Ambitious men.

If perchase he profit not by this meane before rehearsed, thē hath he recourse vnto an other. He calleth Symon & commeth vnto Giezi. By the one he goeth aboute to buy of that other that which (by himselfe) he was not able to obteyne. He besecheth and promiseth, he proferth and geueth, (O shamefull thinge) euen that fauour which frankly and freely he could not obteyne. Yet doth he not so staye, but layeth on load and violently doth inuade honour. Yea, he doth impudently

impudently take dignitie vpon him, by the voyce of his friendes, & the helpe of his neighbours. And he is inflamed with such a feruent heat of domination, and with suche an exceeding lust to beare rule, that he neither abhorreth schisme, nor feareth slander. But Giezi is stryken with leprosy, and Symon perisheth with mony. Chore and his complices were put into the fyer. And Dathan, and Abyron, the groũd dyd swallow vp quicke. Let no man then take honour vpon him but he which is called of God, as Aron was.

There is a playne example of ambytion repeated in the story of Absalon. Which, whẽ he did aspyre vnto ẏ kingdom and made him charyots & furnished horsemen, & men of war which should goe before him. And rysing betimes in ẏ morning, he stode at the entry of the gate, & all men which had busines to come vnto the kinges iudgement, he called vnto him, & sayd. Of what citie or coũtry art thou? who answered, I am thy seruant of such a trybe in Israell. And Absolon sayde, thy request seemeth to me to be good and iust, but here is no man to geue eare vnto thée being appoynted of the kinge, and he sayde more ouer, who wyll make and constitute, me Iudge ouer the lande, that all they which haue busines to dow may come vnto me, as vnto a iust Iudge? Yea when any man came vnto him and saluted him, he reached him his hand and imbracing him kissed his cheeke, and thus he dyd vntyll all Israell which came vnto iudgement to be hard of the king. And he dyd labour for the harts of the men of Israell. And when Absolon was gon into Ebron, he sent spyes into euery trybe of Israel, saying, as sone as you shal heare the sounde of the Trompet, say you Absolon reigneth in Ebron, and a great conspyracie was made thereby, & the people cõming togeather dyd increase greatly with Absolõ. An example of ambition.

But put the case that the ambicious man be rayled vp on high, & be caryed vp a loft: immediatly cares dow grow priuily, carefulnes is accumulate, fasting are prolõged, watchigs are lengthened, whereby both nature is corrupted, & the spirits are weakened. The sleepes are brokẽ, ẏ appetite is lost, Of the short & miserable lyfe of them which be in authoritie

the

the vertues are weakened, the body wareth leane, and ſo fayling in his owne defect, he liueth not halfe his dayes. But concludeth a miſerable lyfe, with a more miſerable ende. That ſaying of the Poet is true: Great thinges are forbydden to ſtande longe. They are rayſed vp an high, that they may fall the more greuouſly. But that ſaying of the Prophet is more true. I ſaw (ſayth he) the wicked man exalted and rayſed vp on high, as the boughes of Lybanus. I went by, and behoulde, there was none that knewe him. I ſought him, and his place was not to be founde. Before his dayes be fulfilled, he periſheth, let him reioyce as a vyne when it firſt floriſheth. And let his cluſters be as the ollyfe, when it buddeth. Marke the ſaying of the wyſe therevpon. All men in auctoritie (ſayth he) are ſhort lyued.

Pſalm. 36.

Eccle. 10.

Of the ſundry properties of proude men.

As ſoone as the ambitious man is promoted to honour, he is puffed vp with pryde, and becommeth vnbridled in boaſting, neyther doth he care to profit, but glorieth to beare rule. He preſumeth himſelfe to be the better, bicauſe he is growne to be higher. But the vertue and not the degree, the honeſtie and not the dignitie, dothe make a good man. When thus aduaunced, dow diſdayne their former friendes, ouer ſee their knowne companions, contempn their accuſtomed fellowes, tourne their countenaunces, hould vp theyr heads, ſet vp their heare, ſhew theyr pryde, ſpeake bigge, & muſe vpon deepe matters. They can not abyde to be commaunded, they ſeeke to rule the roaſt. Enuious at all other that be preferred. And greuous vnto ſuch as are vnder their ſubiection. They beare no griefe, defer no conceypt, heady & bolde, glorious and ignorant, heauy and importunate.

Of pryde and the fal of Lucifer.

O pryde, hateful & vnable to be borne of any man. Emongſt all vices, thou alwayes arte both firſt and laſt. For all kinde of ſinne (if thou come in the way) is committed. And all kynde of ſinne (if thou ſtep a ſide out of the waye) is omitted. As it is wrytten: the beginninge of all ſinne is pryde. The firſt begotten death. For this in the beginning of all thinges, dyd rayſe vp the creature againſt his creator. An

Sap. 3.

Eccle. 10.

Angel

Angell against God. But immediately and without delay, it threw him downe againe. Because he continewed not in the trueth, it threw him down againe from innocencie, into sinne, from delights, into miseries, and from the bright heauen, into a thick mystie ayre. Harken vnto the Prophet saying: How dyddest thou fall Lucyfer, which sprongest in the morning? Thou fellest downe vpon the ground, which diddest wounde the nations, and saydest in thine hart, I wil go vp into heauen, and will exalt the soll of my seate aboue the Starres of God. I wyll syt in the mount of the testamēt in the sydes of the Northwynde, and will clyme vppon the height of the Clowds. I wyl be lyke vnto the highest. Thou wert in the delights of Paradise of God, & an Image & token of his likenesse, full of wisedome and perfect in all comlines, all kyndes of precious stones were in thy bestemēts. The Topase, the Jaspis, the Chrystolite, the Onyre the Berall, the Carbuncle, the Saphir and the Emerald. Gold was the workemanship of thy comelynesse, and thy holes & priuities were prepared in the day that thou werte made. Thou wert that mightie and great Cherub, and I put thee in the holy hill of God Thou walkedst in the middest of the fyery stones, (as perfect in thy wayes) from the daye of thy creation, vntill iniquitie was found in thee. Thou hast sinned, and I cast thee out of the mount of God. Myne heart was raysed vp in thy comelynesse, and I haue cast thee out against the earth. The Cedar trees were no higher thē he in Paradise. The Firre trees were not equal vnto his toppes, & ỳ Palm trees were not equal vnto his boughes. No wode in Paradise, was lyke vnto him, nor vnto his bewtie, because I made him bewtiful, & without many thick boughes. He is king aboue all the sons of pryde, he is that great red dragon, hauing seuen heads, & tenne hornes, & seuen crowns vpon his heads. Whose tayle drewe the thyrd parte of the Starres of heauen, and threw them downe vpon the earth. And that great dragon is throwne forth, that old Serpent which is called the diuell and Satanas. Which seduced

Esa. 14.

Eze. 28.

Iob. 24.

Apo. 12.

the whole worlde and was throwen forth vpon the earth, and his angels were sent with him. Of whome the truth sayth: I sawe Satanas as a lyghtenyng fallynge from heauen. For euery one that exalteth himself shalbe humiliate, and he that humbleth himselfe shalbe exalted.

Luke. 10. 14.

Of the arogaūce of mē.

O proude presumption and presumptious pride, whiche wouldest not onely be equall vnto the angels of god, but also diddest presume to make men Gods. But those whome he rayled vp, he put downe, & whome he exalted, he brought lowe. Herevpon the Lorde saythe vnto the Prophet, O sonne of man say vnto the Prince of Tyre: thus sayth the Lord god. Bicause thine hart is raised vp as the hart of god and thou hast sayd, I am a god (when thou arte but a man and no God) therefore I will bring the strongest people vpon thée and will kyll thée. And Thou shalt dye in the overthrowe of them that be slayne. Nabuchodonozar, bicause he did proudely bragge on his power and sayd: is not this Babylon, which I haue buylded in the house of my kingdome, and in the strength of my fortitude, & the glory of my comlynesse? when the word was yet in the kings mouth, a voice

Daniell. 4.

fel from heauen saying. To thée king Nabuchodonosar is it sayd, thy kingedome is gone from thée, and I will cast thée out from men, and thy dwellinge shalbe with cattell and wylde beastes. Thou shalt eate haye lyke an Oxe, and seuen tymes shalbe chaunged vpon thée, vntyll thou know that the highest hath dominion in the kingedomes of men. And he geueth them vnto whome soeuer it pleaseth him. At the same instant, the worde was fulfylled vpon Nabuchodonosar. Therefore it is trewe which is sayde in the

Psalm. 48.

Psalme, Man dyd not vnderstande when he was in honour. He was compared vnto the fonde cattell, and was made lyke vnto them. Pryde ouerthrew the Towre, and confounded the tongues, beat downe Golias and hanged Aman, slew Nicanor, and toke away Antiochus. It drowned Pharao, destroyed Senacherib, and cut of Holofernus head.

Gen. 11.
1. Reg. 7.
Hest 7.

GOD hathe destroyed the seates of the proude Princes

and

and Captaynes, and hath dyed vp the rootes of the proude people. 2. Macch. 15. 9. Iudi. 6.

The Lord himselfe dothe witnesse by the Prophet how detestable pride is, saying: I detest the pryde of Iacob: and the Lorde hath sworne against the pride of Iacob. If I forget all their workes vnto the ende. Wherevpon amongest those seuē things which the Lord hateth & his soule abhorreth the seuenth, Salomon putteth in the first place high lookes. And Esay sayth: the daye of the Lorde of hostes vpon all prowde & highe lookes, and vppon them that are arrogant. Of the abhomynation of pride. Exo. 14. 4. Reg. 10. Iud. 13. Eccle. 19. Amos. 6. 8. Pro. 6. Esa. 2.

And they shalbe brought lowe. And vpon all the Ceders of Lybanus, both high and streight, and vpon all the Okes of Basan, and vpon all mountaynas and all hight hills, & all high Towers, and all walles of defence, and the height of men shalbe bended downewards, and the talnesse of men shalbe brought low. Therfore hell hath enlarged & stretched out his spirite, and hath opened his mouth vntill there bee no end, and the high haughty and glorious thereof shall go downe vnto it. The Lord of hostes hath thought this that he might abate the pride of all their glory. Iob also sayth, If pride clyme vp vnto heauen, and his heade reache the cloudes, yet in thend it shalbe destroyed and layed lowe as a dungehill. Esa. 5. 2. 32. Iob. 20.

In manner all thinges that be vicious, doe loue theyr lykes. But the proude doth hate the high mynded and arrogant man. Wherevpon Salomon sayd: amongst the proud there are alwaies contentions, and where pride is there must needes be despyt also. A proude man doth go and gesture otherwyse then he was wount, and despyseth those thinges that he is accustomed vnto. He accounteth him a greate man whome hee vouchesafeth to speake vnto, and verie greate if hee ryse and embrace hym. Hee more estemeth that the dygnitie proceedeth from him, then that hee is made by the dygnytie. Against the arrogance of the proude. Pro 11. 15.

Hee wyll neuer vse the affection of fatherhode, but hee will

but he will alwayes vse the imperiousnesse of giuing. His pryde, his arrogancie, and his indignation are more than his might. He reuolueth in his mynde that which is redde in the gospel. There became a contention amongest the disciples of our Lord Jesu Christ, which of them should seeme to be greatest. And Jesus sayd vnto them. The Princes of the people doe rule ouer them, and those which haue power amongest them are called liberall. But it shall not bee so with you, but he which is greatest shall bee as the least amongest you, and he which is foremost of you shall be as it were a seruaunt, and as Peter the prince of the Apostles sayth, not as though you ruled ouer the Clergie. But as the rulers and gouernours of the flocke through good will. The earth is the Lordes and the plentie therof, the whole world and all that dwell therein. Then there is one God, and one Lord. The rest are not Lordes but ministers and seruants, vnto whom dominion is forbidden, and the ministry is inioyned. Giue eare vnto the wyse man hereupon saying. If they haue made thée a ruler be not extolled. But bee amongest them as thou wert one of them.

Luc. 20.

1. Pet. 5.

Psalm. 5.

Eccle. 32.

An example against the fraudes and deceiptes of ambitious men. Mark. 10.

Behold the sonnes of Zebedy who by the intercession of their mother did seeke honour of Christ. Commaund (sayde shée) that these my two sonnes may sit one on thy right hand and that other on thy left hand in thy kingdome. But they deserued to haue this answere: you knowe not what you aske, for you can not come into my kingdome by honour and promotion. But heauy burthens of tribulation wherupon the Lorde added further, it is not myne to giue you. As if he should haue sayde it is myne but not to giue you, that is to say vnto ambitious men such as you are. For although power be of God, yet proude men doe not reigne as appoynted by GOD, accordyng to the saying of the Prophette. They reygned but not as sent from mée, they became Prynces and I knewe them not.

The

The proude arrogaunt man loueth the highest seates in the Synagoges, and the highest chayre at table, to be saluted in markett, and to be called Rabby, amongst men. He will not be called by the name of his parson, but by the name of his fortune, and promotion. He will not be honored like a man, but lyke a Lorde. He sytteth highest, he goeth stately, he would haue all men to ryse when he passeth by, and he will giue a beck to euery man. Furthermore a certen Philosopher mocking the arogance of a certeyne King, whē he sawe him sitt stately in the regall throne, falling prostrat vpon the ground did worship him. And immediately therwithall being not bydden, he arose and sat downe by the Kinge. The Kyng maruayling greatly thereat, bicause he knew him to be a Phylosopher dyd aske him wherefore he did so? and the Phylosopher aunswered. Eyther thou art a God or a man. If thou be a God, then was it my duety to worshippe thée. If thou be a man, then may I sitt by thée. But then ẏ King turning his spéeche towards the Philosopher sayed. Yea but bicause I am a man thou shuldest not haue worshipped me. And if I be a god, then shuldest thou not sytt by me. A question, both wysely aunswered: and wettily propounded.

Of the properties of arrogant men.

God made our first, parents cotes of beasts felles, & skinns after they had sinned. And it is sayd by Christ: vnto suche as professe the name of Christians, you shall not haue two cotes. But according to the councell of John, he which hath two cotes, let him geue one of them to him which hath none. But the proude man to the end he may séeme magnificent, doth loue to be dooble clothed, and to haue delycat garments, and pretious ornaments. And what is a man decked with pretious thinges, but onely a Sepulchre paynted & white lymed without, & full of filthinesse wīn? purple & crymsynne, Skarlett & silke, doo putryfie in the slyme of the earth. And golde and siluer, perles and pretious stones, become fowle and filthy in clay. Power and dygnitie, doo lye vncomely in in ẏ dust. And glory & honour sit as vnhādsomely in ẏ asshes. Thē wherfore weare we these skrowls & superscriptions of

Of superfluous apparell.

Gen. 3

Math. 10.

Luke. 3.

Math. 23.

Luke 16.

pryde, w broade & sumpteous borders: ỳ ritch mã which was clothed in purple & silke was buried in hell. Dyna the daughter of ỳ Patriark Jacob (as Josephus rehearseth) before she went out to buy such ornaments as ỳ prouinciall women did were, remained a virgin. But as sone as she came out, Syche ỳ sõne of ỳ king of ỳ Amorits, did violẽtly ranish hir. Holofernus sitting in a canapy which was of purple silk & gold, set w Emeraldes, & other precious stones, was beheaded by Judith. Who when she was (a lyttle before) wrapped in garments of heare cloth, dyd now take vpon hir garmnts of reioysing. Geue eare vnto the councell of the wyse man hereupon which sayth: doe neuer glory in garments, and the Appostle byddeth vs: Glory not (sayth he) in precyous ornaments neyther lay out fair locks of hayre. Nor border and garde your garments with gold &c.

Gen. 33.

Eccle. 11.
1. Tim. 2.
1. Pet. 3.

Marke what our Lorde god doth threaten against the superfluitie of apparell by the Prophet Esay saying: For as much as the daughters of Syon are puffed vp with pryde, & walke with bare neckes layd out, and bridling in their gate, therfore the Lord will make bauld their bushy locks, & will take of the hayre from the daughters of Sion. In those daies the Lord will take away the ornaments of their shoes, and their hope rynges, chaynes, carkenets, braselets, & Jewels. Their calles, & their frisled & curled perwyckes, their smal chaynes, theyr pomanders, their eare ringes, & the precious stones, hanging vpon their forheads, their short clokes & shift of garments, their fine lynen & their nædle works, their glasses, their lawne partlets, their fillets, and their fine skarfes & vayls. And in stæd of swæt smels, they shall haue stynch, in stæd of their fayre purses and gyrdles, they shall haue a small corde to bynde theyr coffyne, and in steade of frysled hayre, they shall haue a bare and a balld skull. Behoulde, this payne and punishment is geuen for their faulte, that they maye bee corrected and punished euen therein wherein they offended. But furthermore harken vnto the Prophet Ezechiell, herevpon saying. O

Agaynst superfluous aparell Esa. 3.

Tyre,

Lye the sundry sortes of silke in Egipt are wouen for thée. Trewly thy garments are made of sumpteous purple and curious workes. They haue chaunged theyr Iuorye and Ebonye with thée, for mony. They haue brought into the market places, purples and pearles, silkes and tynsells, furres of Luzards and Genetts, for the abundaunce of the welth which they founde in thée. They haue geuen the rulers Tapestryes to treade vpon and to couer their tables. And their glory is ouer greately replenished thereby. But beholde nowe thou arte contryt and sorowfull in the middest of the sea, and thy welth is in the depth of the waters. Thou art brought to nothing: shalt not remaine for euer. Eze. 27.

When a certayne Philosopher went (vpon a tyme) vnto a Princes Court homely cladde, and knocking at the gate was not let in, but as often as he pressed to go in: so often was he repulsed and put backe, he changed his habyte and put on comely garments. The waye was made for him at the first worde. He going on vnto the Prince, began to kysse the cloke which he ware. And the Prynce maruayling thereat, demaunded what he did? and wherefore he did so? the Phylosopher aunswered: I honour my habyte (q hee O Prynce) for that whiche my vertue coulde not gett, my garment hath obteyned. O vanytie of all vanyties, more honour is geuen to the garment then to the goodnesse, and more worship done for the outward apparaunce, then for the inwarde perfection of a man. That more is attributed vnto the garments, thé vnto the vertues or good cõditions of a mã.

An artyficiall shew is layed on, and a naturall face and fauour is hyd and taken awaye. As though the arte of man created, were aboue the excellent workes of God the creator. Not so, not so, O men Consider you, (sayth the Lorde:) the lillyes of the fyeld how they grówe. They doe neyther labor nor spynne. But I saye vnto you: that Salomon in all his glory was not clothed lyke vnto one of them. God forbid ỳ a coũterfayt collour shoulde be to be cõpared vnto a naturall collor. For whyleſt the face is painted w̃ a coũterfait collour the skine is marred w̃ abhominable filthynesse. Of the paynting and coũterfayting of bewties, Mat. 16.

All men lyuing are altogeather vanitie. What can be more vayne, then to brayde the hayre, to curle the lockes, to die the chækes, to anoynt the forheade, and to twytch awaye the eye lyddes? in asmuch as glory is deceyptfull, and beautie is vayne. And all flesh is grasse, and all the glory thereof lyke vnto the flowers of the field. For lyke vnto heye they shall quickly wyther, and shall sone fall lyke vnto potherbs. But to passe ouer the deckinge and apparell of the person, least I should seeme to speake more of mallyce then of truth, what is more vayne then to decke and tryme the table with dyaper clothes? with dyaper napkins, as white as Iuory? vessell of golde and siluer? with small cuppes, bowles, and stately standing cuppes? with plates and spones? with dysshes and pottengers? with lyuery pottes and iugges? with spice bores, and chasingdishes? what preuayleth it to paint the rœfes of the chambers, to furnish the halls, to hange the porches and lobbetts, to paue the flowers, to make the beddes, well stuffed with downe fethers, couered with silke quilts, drawen about with curteynes, and shadowed with canopeies? since it is wrytten: Man shall take none of these with him when he dyeth, neither shal his glory descend with him.

Pro. 30. Susa. 40. Psal. 30.

Of the vncleanneſſe of the harte. Psal. 48. Iacob. 3. 1. Ioa. 1. 1. Cor. 4. Eccle. 31. Iob. 4. 15. 25. Gen. 6.

There is no man which may glory, that his hart is clean. Since we all do offend in many thinges. And if we saye that we sinne not, we deceiue our selues, and the trueth is not in vs. Who is able to saye as the Apostle sayde? I am gyltie in nothing to my knowledge, and yet thereby am I not iustified. Shew me such an one, and we will prayse him. Behould euen amongst the saints, no man is vnculpable, & the heauens are not cleane in his sight, for in his angells he hath founde iniquitie. How abhominable and vnprofitable is man, which drincketh iniquitie as it were water? and therefore GOD dyd repent hym that hee hadde made manne vppon the Earthe, bicause the mallyce and wickednesse of manne on Earthe was exceedinge greate, and all his thoughtes bent alwayes vpon euill.

And

And therefore being touched with sorow of hart inwardly, hée toke away man whom hée had created. Furthermore iniquitie aboundeth, and the charitie of many is waxed colde. All men haue declyned and are become vnprofitable altogither. There is no man that doth good, no not one. All the whole lyfe (in maner) of mortall men, is full of mortall and deadly sinnes, so that it is skarcely possible to finde any one which doth not declyne on the left hand, which doth not return vnto his vomit, & which doth not putrify in ordure and vncleannesse. Nay rather they glory when they haue done euil, and reioyce in most wicked things, béeing replenished with all iniquitie, malice, fornication, couetise, naughtines, enuy, murder, contention, crafte, priuy grudge, slander, and murmuring. Being hateful vnto God, contumelious, proud, high mynded, deuisers of mischiefe, disobedient to their parentes, disordered, without loue, without truth, and without mercy. With such and much worse this world is replenished, as with heritikes & scismatikes, periures, Tyrans, Symonsellers, hypocrytes, ambitious men, robbers & spoylers, extorcioners and pollers, vsurers and false witnesses, wicked théeues, and church robbers, traytors, lyers, flatterers, deceyuers, tale tellers, wauerers, gluttons, dronkards, adulterers, incestcous men, tender treaders and vayn vaũters, slouens, sluggardes, and loyterers, prodigall spenders and vnthriftes, rashe quarellers and hackers, vnpatient and vnconstant men, poysoners and witches, presumpteous and arogant wretches, deuilish mynded and desperate men. To conclude, with such as are packt full of all paltry of ỹ earth, and farced with all kynde of vyle abhomination. Yet euen as the smoke vanisheth away, so shall they vanish: and as wax melteth before the fyre, so shall sinners perysh before the face of God.

Mat. 24. Psal. 13. 51. Rom. 1. 10. Tit. 9. 3. Psal. 67.

Of the sorows and paynes which the euill & wicked men do suffer at their death. Cap. 42.

The wicked men doe suffer foure principall paynes at their death. The fyrst is the perpetritie of the body, which is then greater and more grœuous than euer it was or is in this present lyfe vntil that tyme of dissolution. For some

thinke that euen without motion, (ſuche is their grieuous paines) they teare themſelues in peces. For the violence of death is ſtrong and vncomparable. Becauſe the knyttinges and naturall combyninges of the body with the ſpirit, are then broken inſonder. And therevpon the Prophet (Dauid) ſayth in the Pſalme: the panges of death haue compaſſed me. There is no member, nor no parte of the body, but is touched and twitched with that vntollerable payne. The ſecond payne is when the body (being altogither wearyed and ouercome, the force and ſtrength therof cleane vanquiſhed) the Soule doth much more playnely perceyue in one moment all the workes which it hath done good and bad, and all thoſe things are ſet before the inward eyes. This payne is ſo great, and this torment and diſquiet is ſo grieuous, that the ſoule (being much vexed and troubled) is conſtrayned to confeſſe and declare againſt it ſelfe. As it is ſayde in the Pſalmes, the flodes of iniquitie haue troubled me. For as the flodes come with great force and ſway, and ſeeme to beare downe all things before them, ſo in the houre of death the wicked man ſhall ſodeinly ſee and behold all the workes that he hath done or committed good or bad. The third paine is when the ſoule now beginneth iuſtly to iudge, and ſeeth all the paynes and tormentes of hell to hang worthely ouer it, for all the iniquities whereof it is giltie. Wherevpon it is alſo ſayd in the Pſalme: the paynes of hell came about me. The fourth payne is when the ſoule (being yet in the bodye) doeth ſee the wicked ſpirites readye to receyue it. Wherein the dread is ſuche and ſo vnſpeakeable payne, that the myſerable ſoule, (although it be now parted from the body,) doeth runne about as long as it may, to redeeme the tyme of hir captiuitie before ſhee forſake the body.

Pſal. 114.

Pſal. 89.

Pſal. 17.

Of the comming of Chriſt in the tyme of any mans death.

Alſo euery man as well good as euill doeth ſee (before the ſoule departe from the bodye) Chriſt crucified. The wicked ſeeth it to his confuſion, when hee maye bluſhe and bee aſhamed that hee is not redeemed throughe the bloud of Chriſt, and that his owne giltyneſſe is the cauſe thereof.

thereof. Wherevpon it is sayde vnto the wicked in the gospell: They shall see agaynst whom they pricked and stounge. Iohn. 19. The which is vnderstode by the commyng of Christ vnto iudgement, and of his comming at the instant tyme of any mans death. But the good man shall see him to his comforte and reioysing, as we may perceyue by the wordes of the Apostle which sayeth: vntill the comming of our Lord Jesu Christ (that is to say) at the day of death when Christ crucifyed shall appeare as well vnto the good as vnto the wicked. And Christ him selfe sayeth of John the Euangelist: So will I haue him to abyde vntill I come. That is to say, continuing in virginitie vntill I come vnto hys death. For we read of foure maner of commings that Christ shall come. Two of them are visible. The first in humilitie to redéeme the world. The second in maiestie vnto iudgement. And the other two are vnuisible. The first whereof Iohn. 14. is in the mynde of man by grace. Whereof it is sayd in the gospell: wee shall come vnto him, and shall make our remayning place with him. The second is in the death of euery faythfull man. And therevpon John in the reuelation Apoc. 22. sayeth; come Lord Jesus.

His spirite shall departe, and he shall return into his earth. At ỳ tyme all their thoughtes shall perishe. O howe many things & how greate thinges doe mortall men consider and thinke vpon, about the vncerteyntie of theyr worldly prouisions. But sodeynly by the comming of death all thinges which they thought on and forecasted, doe immediatly vanish away. Lyke vnto a shadow when the sunne declyneth, they are taken away. And lyke vnto a Locust they are smitten down. So ỳ the spirit of man shal go out of him not willingly, but vnwillingly. Hee shall dismisse with doler, that which he did professe with desire. Of the rottennesse of mens carkasses. Psalm. 145. Psal. 108. Iob. 14.

And

and whether he will or nyll, there is a terme apoynted the which hée shal not passe ouer. In the which earth shal return vnto earth. For it is written. Thou arte earth, & into earth thou shalt goe. For it is naturall that the thing made of any substance should bée resolued into that substance agayne. He shall take away their spirite therefore and they shall fayle, and shall returne into their dust. And when man dyeth, hée shall enherite, beastes, cattell, serpents, and wormes. For all those shall rest in dust, and wormes shall consume them. The worme shall eate them lyke a garment, and shall consume them as a moth consumeth the wollen cloth. I am to bée consumed (sayeth Job) lyke vnto rottennesse, and lyke vnto a garment that is fretted with mothes. I haue sayde vnto rottennesse. My father, my mother, my sister, are gone vnto wormes meate. Man is rottennesse and putrifaction, and so are the sonnes of man. Filthy are our forefathers, vile are our mothers, and how vyle are our sisters? For man is begotten and conceyued of bloud, putrifyed by the feruent heate of lust and concupisence. And yet the wormes do come about his carkasse as mourners. Whilest he liued he bredde nittes and lyse, and being dead hée breedeth wormes and magottes. Whilest he liued hee made filthy ordures and excrements. And being dead, he maketh putrefaction & stinke. One man defendeth another onely. But being dead hée defendeth many wormes. Oh what is more filthy than the carkasse of a man? or what more horrible than a dead man? he whose embracing had bene most amiable méeting him on lyue, euen his loke will bée most terrible when hée is dead. What preuayle ritches therefore? what preuayle banquetings? what delightes? they can not deliuer man from death. They can not defend him from the worme. Neyther shall they preserue him from stinking. He which earewhile sat glorious in his throne or chayre, lyeth now despysed in his Tombe. Hée which but lately florished in the Courte, doth now lye filthily in his graue. He which but earewhiles did fare deintily in his parler, is now consumed & tore with wormes

Gen. 3.
Psal. 101.
Eccle. 10.
Iob. 21.
Esa. 31.
Iob. 17.

wormes in his Sepulchre.

The worme and the fyre are the reuenge of the flesh vnto the wicked man. And eyther of them is of two kyndes. That is to say, the inwarde and the outwarde worme and fyre. The inwarde worme and fyre gnaweth and burneth the harte, the outward worme or fyre doeth fret and burne the body. Their worme (sayth hee) shall neuer dye, and their fyre shall not be quenched. The Lorde shall send wormes and fyre vpon their flesh, that they may be burned and feele it for euer. The worme of conscience shal temporally teare them, the memory shall afflict them, repentance shall vexe them, and perplexitie shall torment them. For they shall come into the thought of their sinnes fearefully, and their iniquities on the other side shall dishonour them. Saying: what hath the boast of riches profited vs? and what hath pryde preuayled for vs? All those thinges are passed ouer lyke vnto a shadow, euen lyke vnto a shippe which passeth in the flowing waues, whose steppes or pathe no man can fynde or perceyue when it is paste. Euen so we as sone as we be borne, begin to leaue this lyfe. For wee are able to shewe no token of vertue, but are consumed in our wickednesse. They shall record with exceeding great trouble, that which they did with ouer great delight. That the goade of their memory may pricke them vnto punishment & payne, whom the Sepulchre of wickednesse did dryue vnto sinne.

Of the sorowfull remembrance of the which are damned. Eccl.71. Esa.vlt. Iud.16. Sap.45.

They which repent and doe penance will saye in themselues, we haue erred from the way of truth and the light of righteousnesse hath not shone vpon vs. Then shal they begin to say vnto the hilles and mountaynes: fall vpon vs and couer vs. They shall repent to their payne and punishment, but they shall not bee conuerted vnto remission and forgiuenesse. For it is but meete and right that they which would not when they might, should be barred to haue power when they would. For the Lorde hath giuen a tyme and place for repentaunce, and they haue abused the same. Therfore the rich man which was tormented in the flame

Of the vnprofitable repentaunce of them which are damned. Sap.5. Luk.23. Apoc.6.

dyd

did say vnto Abraham, I beseech thée father that thou wilt
Luc.16. send Lazarus vnto the house of my father. For I haue fiue brethren. That he may be a witnesse vnto them, least they also doe come into this place of torment. Vnto whom when Abraham had aunswered, they haue Moyses and the Prophets. Let them heare those. He added, No father Abraham, but if any man should goe fro the dead vnto them, they will repent. So he also dyd now repent in hell. But bicause hée knewe that it was vnprofitable, he desired that this might be declared vnto his brethren. That they might doe frutefull pennaunce in this worlde. For repentaunce may then profitte a man, when it is in hys power to sinne.

Of the vnspeakeable perplexitie of the damned. Sap.5.

When beholde Angelles and are troubled with horrible feare, mourning through perpleritie of the spirite and saying: these be they whom heretofore we had in derision, and lykened them vnto mockyng stockes in reproche and skorn. For we (beyng senseleſſe) did estéeme theyr lyfe madneſſe, and their ende without honour. But beholde howe they are compted amongest the sonnes of God, and their lot is amongest the Saintes. Agayne, it shall be a punishement for the wicked, to behold the glory of the blessed, although percase after the ende of iudgement. But the blessed shall sée the reprobate in tormentes, according to this text: the iust man shall reioyce when he séeth the reuenge of sinners. But the reprobate shall not sée the blessed in glory according to this text: let the wicked man be taken away, least he sée the glory of God. Such things doe the wicked say in hell, bicause the hope of the wicked is lyke vnto thistle down which is tossed with the wynde. And lyke vnto a slender froth which is cast from the déepe waters, and lyke vnto smoke scattered with the wynd, and lyke vnto the remembraunce of a geſt which taryeth but one day.

¶Of the vnſpeakeable perplexitie of the damned.

The fyre of hell is neyther nourysshed wyth fewell, nor kyndled wyth bellowes, but was created by God, Of hell fyre. Eze. 20.

vnquen-

Iob. 20. Esa. 14. Ezec. 28. vnquencheable from the beginning of the world. For it is written: the fyre shall consume him which is not kindled. And it is thought to be vnder the earth according to that saying of Esay, hell vnder the earth is troubled against thy comming. But all places are penall vnto the reprobate. Which doe alwayes carry torments and vexation against themselues. I will bring forth (sayeth hée) fyre from the middest of thée which shal eate thée. And the fyre of hel shal euer burne and neuer shine, it shall euer skald, and neuer consume. And shall euer assayle, and euer fayle. For in hell there is merueilous cloudy darkenesse, vnmeasurable bitternesse of payne, and infinite euerlastingnesse of all mysery. Bynde him hand and foote (sayth hée) and throw him into outward darkenesse. There shalbe wéeping and gnashing of téeth. Euery member for his sinnes shall beare his proper punishment. That it may therewith be punished wherwith it hath sinned. For it is written: by what soeuer a man sinneth, by the same shall he be punished. So that he which sinned with his tongue, shall be tormented by the tongue. And therefore he cryed: O father Abraham haue compassiō on mée, and send Lazarus that he may dippe the end of his finger into the water, and coole my tongue. For I am tormented in this flame.

Math. 22.

Luc. 16.

Of the darkenesse of hell.

The reprobate shall not onely be wrapped in outwarde darkenesse, but also in inward darkenesse. For they shall at one selfe tyme lacke both the spirituall light, and the corporall light. For it is written: the wicked shall be taken away least he should sée the glory of God. Who onely shall then be light euerlasting. And the reprobate shall beare so great perplexitie in their punishmēt, that they shal skarcely be able to think vpon any other thing than their paines. And shal there apply the force of their thoughts.

Esa. 26.

Salomon sayeth: there is neyther working, nor accompt in hell. Nor wisedome, nor knowledge, where thou makest such hast to goe. For obliuion shall be so great in the reprobate, so great blyndnesse of mynde, and so great confusion

Eccl. 1.

of

of reason that seldome or neuer they can ryse to thinck vpon god. Nor can breath one thought of repentance. For confession perisheth from a dead man, as from him which is not at all. As it is written: The dead shall not prayse thee (O Lord) nor they which goe downe into hell. Shall not confesse thee. Nor death laude and prayse thee. Psal. 113. Esa. 38.

Let me goe (sayth Job) that I may lament a while my paynes, before I go to the darkesome land, which is couered with the cloudes of death, the land of misery & darkenesse where the shadows of death, and no order, but perpetuall horror doe inhabitt. Yet there shalbe order in the quantitie of paynes. For with what measure you meat, it shalbe measured to you agayne. That they which sinned most greuously may be moste greuously punnished. For they which are mightie shall suffer tormentes mightily. But ther shalbe no order in the quality of thinges. For frō the snowe and water, they shalbe put into hote skalding fier. That the sodeyne change of the contraries may make their greefes the greater. I haue seene by experience, that if one which is burned, do straight waies put his hurt into ỳ water, he shall feele afterwards ỳ greater skalding. Of the confusion of paines Iob. 10. Luke. 6. Sap. 6. Iob. 24.

Men are put into hell like sheepe, & death shall feede vpon them. This is spoken by ỳ similytude of beastes and cattell, which do not pluck vp grasse & herbes by ỳ rootes, but crope of the toppes ỳ the grasse may growe againe for their foode. So also ỳ wicked (as if they were fedd vpō by death) shall reuiue vnto death, ỳ we may dye euerlastingly as Dauid saith: Of the neuer failing of the torments of hell. Psal. 18.

Sic inconsumptum Tityj semperq́, renascens
sic perit vt possit sapè perire iecur.

Thē shall death be immortall, then shall ỳ dead lyue which be dead vnto life. They shall seeke death & shall not finde it, because they had lief & lost it. Harken vnto John in the reuelation which sayth: In those dayes men shall seeke death & shall not finde it. They shall desier to dye & death shall flye from them. O death how swēet shouldest thou nowe seeme vnto them, which heretofore thought thee so bitter? they Apo. 9.

shall desire thē & wish for thē only which did vehemētly abhorre thē onely. Thē let no mā flatter himself, & say ỳ god will not be alwayes angry, nor be offended for euer, but his mercyes are ouer all his workes. Since when he is angrye he will not forget to be mercifull. Neither doth he hate any of the thinges which he hath made. Taking as an argument of error that which the Lorde sayth by the Prophet: They shalbe gathered together into one būdel into ỳ lake, & ther they shalbe shut vp in prisōn. And after many dayes they shalbe visited. For man sinned but for a tyme, and then god will not punishe for euer. O vayne hope. O false presumption. Let not man beleue (being vaynely deceyued by errror) that he is to be redēmed for any price. For in hell ther is no redēption. Therfore sinners shalbe gathered together into the lake & shalbe shut into prison. But in hell. In ỳ which they shalbe tormēted without bodyes, vntill the daye of iudgement. And then after many dayes (that is after they are rysen againe with their bodies at the latter day) they shalbe vysited. Not vnto saluatiō but for reuenge. Bicause after the day of iudgement, they shalbe the more grieuously pūished. But it is said in an other tert, I wil visit their iniquities with a rodd, & their sinnes with stripes. Therfore God is offended with the predestinate temporally bicause god doth scourge euery sōne whō he loueth. By which words ỳ is gathered: he will not be angry vntill the end. But with the reprobate god is offended eternally. By cause it is mēt & right ỳ as the wicked hath vsed fraud and dissimulatiō in his euerlasting, so god may vse reuenge and punishment in his euerlasting also. For although ỳ facultie and power to sinne doe leaue him, yet doth hē not leaue wil & desire to sinne. For it is written the pride of them ỳ were hatefull doth alwayes assende. The reprobate (which are alreadie in dispaire of forgeuenesse) shall not be humbled, but their mallice and hatred shalbe growne and increase as though they would haue him not to be at all, by whome they knowe that they be so vnhappily. They will curse the highest

The reprobat shall neuer be deliuered frō paynes. Psal. 102. & 144 Sap. 11. Esa. 24

Psal. 88.

Heb. 12. Psal. 20.

highest, and blaspheme the almighty. Complaining that he is wicked because he hath created them vnto punishment, and is neuer inclined to forgeuenesse. Geue eare vnto Iohn in the reuelation saying: A great hayle came downe from heauen vpon men, and men blasphemed God for y plague of hayle bicause it was exceedinge great. So that the will of the damned, although he haue lost the effect of his power, hath alwayes an intent and affection of mallice & mischefe, and that of it selfe shalbe a punishment in hel, which was sinne and offence in the world. Although peraduenture it is there also a sinne, but not to the deseruing of punishment. Therefore the wicked bicause he shall alwaies haue in him selfe the gyltinesse of his sinne, he shal likewise fele in himselfe the torment of his payne, for that which he himselfe did not take away by repentance. God dyd not forgeue by pardone. And so it serueth as a great point of righteousnesse to them which are to be iudged, that they neuer lack punishment in hell, which neuer wanted will to sinne and offend in their life time. They would if they could haue lyued without end, that they might also without ende haue sinned. For they which neuer cease to sinne whiles they lyue, dow shew that they desyer alwaies to lyue in sinne. Apo. 16.

Which of you (sayth Esay) can dwel with the euerlasting Fyres? These men shalbe a smoke in my fury, a burninge fyer all the day, & by night it shal not be quenched. But the smoke thereof shall ascend for euer. And Hieremy sayth: I wil geue you ouer vnto euerlasting shame and reproch, and vnto perpetuall ignomynie, which shall neuer be taken away with oblituion. Then Daniell, they which haue slept (sayth he) in the dust of the earth, shal awake: some vnto eternall lyfe, and some vnto reproch which they shall alwaies abide. Salomon: the wicked man beinge once dead, there shall be no hope of him, his destruction shall come vppon him for an example. And sodeynly he shalbe striken and shall haue no medecyne to cure it. Iohn the Appostle sayeth also: If anye man worshippe the beaste and hys Image, Testimonies of the eternall punnishmets. Isa. 33. 65. Hier. 25. Dan. 12. Pro. 6. Apo. 4.

He shal drinck of the wyne of gods wrath, & shalbe tormented wt fyer & brimstone, & the smoke of his torments shall ascend for euer & euer. Neither shal he haue rest day nor night, which hath worshipped ỹ beast & his image. The very truth it self doth cõfirme all these: which shal reproue the damned sentencially in iudgement. When he shal say, Go you cursed into euerlasting fyer which is prepared for the deuill & his angells. Now if according to the diuine opinion, all tryall of truth doth stande in the mouthes of two or thræ witnesses, how much more shall it stand by these testimonies of so many and so notable men.

Mat. 25.

Deut. 10.

Of the day of iudgement. Esa. 13.

Behold therefore the day of the Lord shall come cruell & ful of indignation, wrath & fury, to bring the earth into solitarines, & to chase ỹ sinners therof out of the same. For the stars of ỹ heauens & the brightnes therof wil not geue their light. The Sũne wilbe ouercast wt darcknes at his rysing, & the Mone shall not shine in hir cource. And I wil visit euill vpõ thearth, & wil set ỹ iniquitie of the wicked men against thẽselues. And I wil make the pride of the vnfaythful to be stil, & wil bring downe the arrogãce of the mighty. Therfore all the handes shalbe weakened and all hartes of men shalbe tamed and astonied. They shall haue panges and gripes, and shall fæle payne lyke vnto women with childe. Euery man shall loke agast and amased on his neighbour, and the countenaunces of their faces shalbe tanned and burnt. That day shalbe the day of wrath, the day of trouble, the daye of perpleritie, the daye of calamitie, and the daye of miserys. The day of mist & darknes, the day of the clang of ỹ Trõpet, bicause the Lord shall make an end wt spæd, of all thẽ which dwel vpon the earth. And that sodeyne day shal crœpe lyke a snare vpon all thẽ which sit vpõ the face of the round world. For as a lightning he cõmeth out of the East, & is sœne vnto the west. Such shalbe the comming of the sonne of man. For the daye of the Lorde is lyke a thœfe, and shall come stealinge in the night. When they say peace and securitie then sodeyne distruction shall come vpon them, lyke vnto

Sophon.

Luke. 21. Mat. 24. Thes. 5.

the

the paines of a womã in hir belly & they shall not eskape thẽ.

And there shall happen great tribulation before this day, such as neuer was from the beginning of the world to this present nor euer shalbe. And but the dayes were shortened, no flesshe could be saued. For nation shall ryse against nation and kingdome against kingdome, and great earthquakes shalbe in many places, pestilences and famynes, and terrors from heauen, and many greate tokens shalbe scene. Then shalbe tokenes in the Sunne, and in the Mone, and in the starres. Running togethers of people for the confusion of the Sea and the floudes. Men wythering vp for feare and expectation which shall happen to the whole world. Ther shall ryse false Christes and false Prophetes, and they shall shewe great tokens and wonders. So that many shalbe seduced into errour (yea if it many be) euen the elect. The apostle sayth. Then shall man be reuealed for the Sonne of perdition. Which is against all and is extolled aboue all that is called or worshipped as god. So that he sitteth in the Temple of god as if he were god. Whome our Lord Jesus shall kill with the spirite of his mouth. And the Prophett Helie shalbe sent before, that the great day of the Lord shal come. Great and horrible shall he be, and shall conuert the hartes of the fatheres vnto their children, and the hartes of the children towards their fathers, with whome Enoch also shall come, & they shall prophesie a thousande two hundred and sirtie dayes, clothed in sackcloth. And when they haue finished their testymonie the beast which shall come vp out of the depth, shall make warre against them. And shall ouer come and kill them, and their bodies shall lye in ỳ strets of the great Citie which is called Sodom, and Egipt whereas our Lord was crucified. And after thæ dayes & a half the spirit of lief shall enter into them.

Of the tribulation that shall goe before the daye of iudgemẽt. Mat. 24.

Malec. 4.

Apo. 11.

Immediately after ỳ tribulatiõ of those dayes, the sũne shal be darkened & the Mone shal not giue hir light, & the starres shal fall frõ heauen, & the powers of ỳ heauẽs shalbe moued, and thẽ shall appere ỳ signe or tokẽ of ỳ sõne of mã in heauẽ.

Ofthe signes and tokens which shall goe before.

And then all the Trybes of the earth shall bewayle themselues as Iohn sayth in the reuelation: The Kinges of the earth, the Princes, and the ritch men, the mightie and all both bond and frée, shall hyde themselues in Caues, and Dennes in the mountaynes, and shall saye to the hilles and to the rockes. Fall vpon vs and hyde vs from the face of him which sitteth vpon the throne: and from the wrath of the Lambe. Bicause the great day of their anger is comē, And who can abyde it. And he shall send his Angels with a trompe and a greate voyce and they shall gather to gether the chosen from the fower wyndes and from the height of the heauens vnto thendes thereof: And the Apostle saith: Then the Lord himselfe in the voyce and commaundemēt of an Archangell shall come downe from heauen. And thē all they which are in their graues shall heare the voyce of the Sonne of God. And shall come forth. The good vnto the resurrection of liefe, but the wicked vnto the resurrectiō of iudgement. Death and hell shall yeld forth their deade which are in them. Behold he shall come in the clowdes and euery eye shall sée him. Yea, they which kicked against him, and all the Trybes of the earth shal bewaile & mourne, and then they shall sée the Sonne of man cōming in a cloud with great power & maiestie. And the Lord shall come to make reuenge, not onely with the Apostles but also with ỳ Elders of these people. Where vpon Salomon doth saye: A noble man is he in his gates when he shall sitt with the Senators of the land. For they shall sitt also vpon the seates of ỳ xii. Trybes of Israel. I loked (sayth Daniel) vntill the Thrones were placed, and ỳ eldest did sit down. Whose garmēt was as white as snowe. And the hears of his head as cleane as woll. His Throne was the fire of the flame, the wheles therof were bright kindled fyre. A flowing & a swyft rūning fire did go forth frō his face. Thowsāds & thowsands did administer vnto him. And ten times hūdreths of thousāds did assist him. Our god shall come opēly & manifestly, our god shal cōe & shal not be silēt, ther shalbe bright burnig fire in his

Apo. 4.
Mat. 24.
1. Thes. 4.
Iohn. 5.
Apo. 20
Luke. 21.
Pro 31.
Mat. 10.
Daniell. 9.
Math. 49.

sight and

and round about him a mightie tẽpeſt. He called the heauen frõ on high & the earth to iudge his people. Then al nacions ſhalbe gathered together before him. He ſhal ſeperate them one from an other as the ſhepeheard doth ſeperate his ſhepe from the goates. And he ſhall place them, the ſhæpe on the right hand and the goates on the left hand. Mat. 25.

O how great ſhall the dread and trembling then be? and how great ſhalbe the lamẽtacions and wepings? For if the pillors do tremble and dread his comming, and the angels of peace ſhal wæpe bitterly, what ſhal ſinners do? if the iuſt ſhall ſkarcely be ſaued, where ſhall the wicked & ſinners appeare? Therefore cryeth the Prophet? O Lord enter not into iudgement with thy ſeruant, for no man liuing ſhalbe iuſtified in thy ſight. If thou O Lord do regarde iniquities, O Lord who ſhal abyde it. For who would not feare a Iudge ẏ is moſt mightie? Since no man can flye frõ him or eſcape his hands. Moſt wyſe, becauſe no man can hide himſelf from him or deceiue him. And moſt iuſt, ſince no man can corrupt him. If you loke for might & ſtrẽgth: he is moſt ſtrõg & mightie. Wiſe in his heart, & mightie in powre. If you call for equitie in iudgemẽt: no mã dare geue teſtimonie for me. If I wold iuſtifie my ſelf, mine own mouth wold cõdemne me. If I ſhold ſay that I am innocẽt, he wil proue me lewd & faltie, yea though I were ſimple. He ſpake the words & they were made, he did cõmand & they were created. Which calleth the ſtars, & they ſay hẽre we are. Which maketh his angels ſpirits, & his miniſters, the flame of fyer. Whoſe wil nothing at al reſiſteth. Vnto whom no word is impoſſible. Vnto whom all knẽs do bend, both heauenly & earthly, & they that are in hell. Thẽ him no man can flye frõ or eſkape, as the Prophet ſaith: If I aſcend vp into heauen thou art there. And if I go down into hell thou art there alſo. He ſearcheth the hart and ẏ raynes: vnto whoſe eyes all things are made open. Which can number the droppes of the rayne, & the ſands of ẏ Sea. The God of knowledge, the Lord which foreſeeth al things and is pryuie to all thinges, the ſearcher of all ſecrettes. Of the power wiſedome & righteouſnes of the Iudge. Iob. 26. Eſa. 33. Pſalm. 142. Iob. 9. Luc. 1. Phillip. 2. Pſalm. 38. Hier. 17. Heb. 4. Eccle. 11. Pſalm. 7.

From him no man can lurke as the Apostle sayeth: there is no creature vnuisible in his sight. He is a iuste iudge, mightie and long sufferyng. Which neyther by entreatie, nor by rewardes, neyther for loue nor for hatred, will declyne from the right way. But goyng euermore in the high way doeth suffer none euill to scape vnpunished. Nor leaueth any goodnesse vnrewarded. Therefore no man can corrupt him. According to the saying of the Psalmist: thou shalt giue vnto euery one according to his dædes.

Psal.63.

Of the deuine Iudgement. Mat.23.

Then who would not feare that examination wherein he shal be both the Accuser, the Aduocate, and the Judge? For he shall accuse when he shall say: I was hungry, and you gaue mee not to eate. I was thirstie, and you gaue me not to drinke. He shall pleade lyke an Aduocate, when hee shall adde thereunto: as long as you did it not to one of the least of these, you did it not vnto mee. Hee shall iudge when he shall conclude saying: goe from mee you accursed into euerlastyng fyre. There shall neede no witnesses in that iudgement, for then the hidden places of the darke shall be made manifest. For nothing is hidden which shal not be reuealed. Then the bookes of conscience shall be opened. Then shall the dead be iudged by those thinges which are written in ỹ booke: for theyr workes do folow them. How greatly shal sinners be ashamed whē they: most wicked and abhominable faultes shall be apparant and manyfest vnto all men? Blessed are they whose iniquities are forgiuen, and whose sinnes are couered. For hee can neuer bee reuoked or called backe from that sentence. Since the father hath giuen all iudgement vnto the sonne. Which shutteth and no man openeth. Which openeth, and no man shutteth. For the mouth of the Lorde hath spoken it.

1.Cor.4. Math.10. Dan.7. Apoc.14. Psal.31.

That nothing shall preuayle for them that be damned. Iob 5. Apoc.3.8.

Then wealth shall not preuayle, honours shall make no defence, nor friendes can make any intercession. For it is written: theyr golde and theyr siluer shall not bee able to delyuer them in the day of the Lordes furye. All the Kynges of the earth shall weepe and lamente, when they

they shal see the smoke of the fyer, through the heate of their tormentes. What then will you do in the day of the Lords furie, in the day of visitacion and calamitie comming from farre of? to whome will you runne for helpe? euery man shall beare his owne burthen. The soule which hath sinned shall dye. O streight iudgement. When men shall yeald accompt, not onely of their dedes, but of euery idle worde which they haue spoken in that day of iudgement. The debt with the vsury shall be demaunded and exacted vnto the last farthing. Who then can fly from the wrath and anger to come? then the sonne of of man shall send his Angells, and they shall gather out of his kingedome all scandalles and offences, and such as do wickedly. And they shall make them as faggottes to burne, and cast them into the furnasse to burne, and shall cast them into the furnasse of burninge fyer, whereas wepinge and gnashinge of teethe, howling and complayning, lamentacions and tormentes, crying and shryching, feare and trembling, shalbe heard. Payne and labour, heat and stinch, darknesse and perplexitie, bitternesse, nede, and calamitie, doubtfullnesse and heauinesse, forgetfulnesse, and confusion, grypes and panges, sowre sorrowes and terrors, honger and thyrst, colde and frost, fyer and brymestone, and burning fyer for euer and euer, world without ende. Amen. Ezc.7.8. Gala.6.

FINIS.

Of the huge greatnes and enormitie of sinnes.

The second parte.

Iob.23. God is peereleſſe, and no man may alter his determination. Wherfore I haue been troubled in my mynde to behold him, and whileſt I conſidered him I was perplexed with feare. The more diligently and clearly that a man doeth weigh & ponder ẏ rigor of the diuine iuſtice, togither wᵭ the treſpaſſes of his own cõuerſatiõ, ſo much the more feareful hee ſhal be on all ſides, ſince he is not ignorant how terrible it is to fal into ẏ hãd of god, which ſpeaking by Moyſes ſaith: There is no man ẏ can take out of my hande or power. Wherevpon it folowHebr.20. Deut.32. Iob.23. eth, that no man can alter his determinatiõ. For ſo much as whatſoeuer he determined in him ſelfe, & decreed to be done frõ the beginning, ẏ no man can let or hinder. Euen as God him ſelf being holy & glorious doeth teſtifie by the Prophet. Eſa.46. Hier.49. Iob.36. My purpoſe ſhall ſtand, & all my will ſhall be fulfilled. And againe: who is lyke vnto mee? or who is able to ſuſteine mee? and what is he ẏ may reſiſt my countenance? behold God is great, God is high in his mightie ſtrength, and none of the lawe giuers is lyke vnto him, who may ſearch out narowly his wayes? or who can ſay vnto him: Thou haſte done iniquitie? Herevpon alſo God is called inflexible or immoueable. Not for that he can not be pleaſed or appeaſed, or for that by his prouidence he ſetteth neceſſitie vpon things. But bicauſe his foreſights and ordinances are vnuariable, infallible, and moſt certayne. Neyther is there any thing (comparing it to the eternall and prouident regard of the diuyne vnderſtandyng) that can be thought caſuall, or that changeth by happe. Wherefore the more sharpely that we behold the incomprehenſible and vnſearcheable depth of the diuine iudgements, & the vnſpeakeable frailtie & defects of our own nature, togither wᵭ the greatnes of our ſaluatiõ: So much ẏ more hũble & wary we ſhal haue iuſt cauſe to be,

and

and ſo much the more fearefully & hædefully we ſhal walke before the maieſtie of the higheſt God. For behold, we are ſet in the middeſt of the whole world. That is to ſay on this earth, betweene the heauenly kingdome, and the confuſed helliſh Chaos.

Certeynly knowe that at the length we ſhall be led eyther to the eternall felicitie of heauen, or els to the perpetuall tormentes of hell. Oh that the tongue of our hartes would taſt this ſelfe ſame morſell as it deſerueth to be taſted. For then I thinke we ſhould neuer lowſely be giuen ouer vnto vayne pleaſure and delights, we ſhould not ſpend our tyme laughing, ſporting, or playing, but in weeping and repentance. So as we might truly confeſſe with Job: That we haue alwayes feared God as the ſwelling waues which would ouerwhelme vs. Being induced therevnto by the deepe contemplation of the Pſalmiſt saying: Come and behold the works of God which is terrible in his degrees vpon the ſonnes of men. And Paule sayth: O profound depth of the treaſure of Gods knowledge and wiſedome, howe incomprehenſible are his iudgementes? and how vnſearchable are his wayes? he is the Lord that almightie King, in whoſe power and dominion all thinges are conſtituted. Who only is peereleſſe. So that his being doeth infinitely excell the being of any thing that is created, as that (in reſpect thereof) all other things ſeeme (as it were) to haue no being at all. Furthermore, ſince we are beſet in ſo greate daunger, what remayneth for vs to doe, or what remedye is profered vnto vs, but euen that we eſchue and auoyde with a moſt vigilant mynde thoſe thinges whereby God (ſo dreadfull) is offended, and whereby ſuch paynes of infinite damnation are procured? (which are ſinnes) euen as the ſcripture doeth admoniſhe vs saying. Flye from ſinne as from the ſight of a Serpent. For none aduerſitie ſhall bee hurtfull vnto thee, if none iniquitie get the ouer hande of thee. Wherefore a yong man of ſingular capacitie, and my deareſt (of all deare) brother, to the ende that we may more warely

Iob. 31.

Pſal. 65.

Rom. 11.

Eccle. 27.

Gregor.

warely hereafter eſchue and auoyde ſinne. I intende fyrſt (by Gods helpe) to wright for the ſtirring vp and inflaming of our ſoule. Of the enormities, great miſchiefes and hurtes that come by ſin. That the vyleneſſe and filthineſſe of ſinne beyng perfectly vnderſtode and perceyued, you may at the length flye from vyce with ſo great dilligence that you may as well deſerue to be preuented and adorned by your creator with giftes of grace, as you are already by him adorned and preuented with giftes of nature.

That only ſinne cauſeth a reaſonable creature to be diſpleaſaunt, diſpiſable and odious vnto God.

The firſt acte.

Euen as there is nothing more to be deſired than to pleaſe God, and to be (of him) beloued, eſtæmed, or honoured: So is there nothing worſe, more deteſtable or more terrible, than to diſpleaſe him, and to be (of him) diſpiſed and hated. In lyke maner, as vertues and the actions of the ſame, doe make vs pleaſing, honorable, and welbeloued vnto the true God: So vicious qualities and ſinnes, do make vs vnto God diſpleaſing, contemptuous and hatefull. For he the almightie creator of the vniuerſall world, although he loue all things as touching that they haue of him, that is to ſay, as touching their being which he doth vnceſſantly conſerue in his kynd: according to the ſaying of the wiſe man: Thou loueſt (O Lord) all things that are, and thou hateſt nothing of thoſe which thou haſte made: yet neuertheleſſe he hateth ſundry reaſonable creatures, as touching that which they receyue and are of their owne frée will. That is to ſay, as touching iniquitie & their tranſgreſſions as the ſcripture ſayth: The wicked and his wickedneſſe are hatefull vnto God. And agayne, thou haſte hated all them that worke iniquitie, and thou ſhalt diſtroy all

Sap. 2.

Sap. 14.
Pſal. 5.

all them which speake leasings, and that dispiseth them, hée witnesseth saying. Thou hast dispised all them that went a stray from thy righteousnesse, since their thoughtes were wicked. And agayne, he that dwelleth in the heauens shall laugh at them, and the Lorde shall laugh them to skorne. Then shall he speake vnto them in his wrath, and in hys furie shall he vexe and trouble them: yea euen this thyng happeneth by the most iust iudgement of God. That they which contempne and dishonour God, which is aboue all things to be exalted, and to be thought worthiest of all worthies, preferring their owne will before his diuyne pleasure: should be dispised and ouerthrowne, by him as he him selfe protesteth saying: whosoeuer glorifieth mæ, I will glorifie him. But they which dispise me, shall be vnable. Psal. 118.

Such are all the wicked and peruerse, which haue no care to heare the word of God, or doe omit the fulfilling therof, when they haue heard it. Of whom the euerlasting & vncreated wisedome sayeth: because I haue called, and you haue held backe, dispising all my councelles, and neglecting my rebukes, I also will laugh at your distruction, and will skorne you when that is happened vnto you, which you most feared. Beholde (my welbeloued) by these wordes the madnesse of them is reproued, which linger their conuersion, and in the ende of their life (the very instant of death creeping now vpon them) doe determine to make confession of their life, and to amend themselues. And yet neuer marking how horrible the eternall God and most high Judge doeth threaten and affirme that he will skorne and laugh at suche men at the tyme of their death. Fynally, as Job sayeth: The wicked are preserued vntil the day of distruction, and they shall be ledde vnto the day of reuenge, and shall drinke of the furie of the almightie. Wherefore if thou desire to please God, if thou feare to be (of him) dispised and hated, decline from euil, flye sinne, detest vice, and vncessantly feare to displease the high Judge. Who hath power to cast both body and soule into hell fyre. Consider howe and Iob. 21.

howe

warely hereafter eſchue and auoyde ſinne. I intende fyrſt (by Gods helpe) to wryght for the ſtirring vp and inflaming of our ſoule. Of the enormities, great miſchiefes and hurtes that come by ſin. That the vyleneſſe and filthineſſe of ſinne beyng perfectly vnderſtode and perceyued, you may at the length flye from vyce with ſo great dilligence that you may as well deſerue to be preuented and adorned by your creator with giftes of grace, as you are already by him adorned and preuented with giftes of nature.

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Sap. 2.

Sap. 14.
Pſal. 5.

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Such are all the wicked and peruerſe, which haue no care to heare the word of God, or doe omit the fulfilling therof, when they haue heard it. Of whom the euerlaſting & vncreated wiſedome ſayeth: becauſe I haue called, and you haue held backe, diſpiſing all my counceiles, and neglecting my rebukes, I alſo will laugh at your diſtruction, and will ſcorne you when that is happened vnto you, which you moſt feared. Beholde (my welbeloued) by theſe wordes the madneſſe of them is reproued, which linger their conuerſion, and in the ende of their life (the very inſtant of death creeping now vpon them) doe determine to make confeſſion of their life, and to amend themſelues. And yet neuer marking how horrible the eternall God and moſt high Judge doeth threaten and affirme that he will ſcorne and laugh at ſuche men at the tyme of their death. Fynally, as Job ſayeth: The wicked are preſerued vntil the day of diſtruction, and they ſhall be ledde vnto the day of reuenge, and ſhall drinke of the furie of the almightie. Wherefore if thou deſire to pleaſe God, if thou feare to be (of him) diſpiſed and hated, decline from euil, flye ſinne, deteſt vice, and vnceſſantly feare to diſpleaſe the high Judge. Who hath power to caſt both body and ſoule into hell fyre. Conſider howe and Iob. 22.

howe

howe much the children of this world, and the seruants of Princes goe about to please their maisters. How they dread to be dispised. What great paynes they take to obtayne a voluble and worldly prayse. Wherefore if thou desire to be accounted amongest the sonnes of God, blushe then and bée ashamed that thou shouldest lesse indeuor to please God, and to be honored and beloued of him, then they study to attein mans fauour. And finally, lyke as of the humanitie & pleasantnesse wherewith thou art naturally indued, thou doest decently and mannerly behaue thy self before men: So much the more behaue thy self reuerently and orderly before god inwardly, or rather both inwardly and outwardly. For if when thou hast to speake with any worthie personage, thou commest reuerently vnto him: puttest of thy Cap and doest héedely beware what thou speakest: and when thou shouldest talke with God by prayer or by saying Psalmes, then come with reuerence and begin pronounsing without any regard, doest thou not then ouer lightly estéeme the maiestie of the almightie God, and makest him inferior vnto a mortall man and a sinner? God forbid that thou shouldest vse suche leudenesse, so great iniquities, and so excéeding great peruersenesse. Therefore henceforth before thou go to prayer and diuine laudes, prepare thy selfe vnto deuotion. Yea humble both thy body and thy soule vnto God on high which is most blessed and happie, also brydle thy outwarde sences and especially thy sight, in the tyme of diuine seruice. And shewe thy selfe an example before others with inward humilitie, and without any maner of hipocrisie or inconstancie, to the glorifying of God, and the edifying of thy neighbour. Now furthermore, if any man would aske why sinnes doe make a reasonable creature so displeasing vnto God, yea so dispised & odious? It is to be answered: ẏ euē as similitude and likenesse is accounted the cause of loue, and the reason that moueth vnitye, so dissimilitude or vnlykenesse is affyrmed to bée the cause of hate, seperation and disdayne. For euerie thyng that is created, hath as muche

Math. 10.

Eccle. 18.
Eccle. 7.

of

of the diuine bountie and ſimilitude as it hath of the eſſentiall cauſe or being. And therefore ſince that ſinne (as touching his deriuation) is altogither nothing but ruyne and defect of his eſſentiall being, a deformitie of action, and as the withdrawing of the mynde created from the true goodneſſe of the creator, it ſheweth that it doeth impart no maner of ſimilitude or lykelyhode with God the creator, but a moſt apparant vnlykelineſſe. And therefore it maketh the mynde created to become odious diſpleaſing, and diſpyſed vnto God, yea ſo muche the more as it hath bene polluted with ſinne.

That all the morall doctrine of the holy ſcriptures is ordeyned after a ſort for the auoyding of ſinne.

Actes ſeconde.

THe Apoſtle Iohn in his firſt Epiſtle ſayeth, That I write vnto you, that you doe not ſinne. And Eſay ſayeth: this is all our fruit that ſinne may be taken from vs. Thereby it appeareth that the pureneſſe and freedom from ſinne is (as it were) the ende and ſcope of all the documentes and preceptes in holy ſcriptures. Further in the holy ſcriptures are reherſed puniſhments to be executed vpon the wicked, and ioyes prepared for the iuſt. That as well by the terror of puniſhment, as by the loue of thoſe ioyes we might be induced to eſchue and hate ſinne. Alſo there are ſet down two (as it were) entyer parts of rightuouſneſſe. That is to ſay, departure from ſin, & actual cõming or paynful entrance vnto vertue, the pſalmiſt ſaith: Decline from euil and do good. For firſt it is expediēt to flye from ſinnes and vyces. And then next to exerciſe workes

1. Ioh. 2.

Eſa. 27.

Pſalm. 36.

of

of vertue. But these two thinges doe often tymes include them selues one with an other, for there are two maner of preceptes in the diuyne lawe. That is to say: affirmatyue, and negatiue. Now the affirmatiue doe bynde alwayes, but not at all tymes. As when it is sayde in Deutrenomie, worship God onely, and honour thy parentes. For vnto these things we are alwayes bounden. But we are not bound to accomplish them actually at all tymes. But the negatyue preceptes doe bynde vs for euer and at all tymes. As when it is sayde in Exodus: thou shalte not kill, thou shalte not steale, for these preceptes doe commaund that we shuld not doe euill, but to decline and flye from sinne. Wherevnto we are boũden at all tyme. And therefore since by the negatiue kynde of preceptes we are commaunded to auoyde sinne (and yet we can not vniuersally and continually auoyde sinne, vnlesse we also in due tyme doe well according as we are commaunded by the affirmatiue precepts) therfore in the preceptes of auoyding and eschuing sinnes, the precept of well doing is also included. Vnto which two pointes the whole doctrine of the holy scriptures doe tende. And yet to speake absolutely, the blessed vision of God in the heauenly habitation is the full ende of eschuing of sin and of doing wel. Furthermore, since we are prone and ready to euil things, and very backeward and frayle, or rather slow and defectiue to goodnesse, according to that saying in Genesis: the sences and thoughtes of mans harte are prone vnto euil euen from their youth, therfore we haue no smal neede of dayly and often warning to auoyde sinnes, leaste we fall thereinto by forgetfulnesse, lacke of foresight, or by false suggestion, or any other kynde of meane. Wherefore the Apostle writeth to the Hebrues, saying: Exhorte and incourage your selues euery day, that none of you bee hardened by the deceiptfulnesse of sinnes. Yea and this kynd of exhortation is very necessarie for beginners, and suche as are vnperfect. And so much the fitter for euerie man, as he fyndeth the more occasions, inclination, or proclinitie vn-

Deut. 6.

Exod. 20.

Gen. 8.

to

to ſinne, wherevpon I doe affyrme that it is moſt neceſſarie for thée (my moſt louing brother) bicauſe thou arte dayly conuerſant in the middeſt of worldly perſonages amongeſt whom innumerable occaſions and ſnares of ſinnes are offered thée. From the which onely God is able to preſerue thée.

What the greatneſſe and enormitie of ſinne is comprehended (by generall ſpeech) in ſixe poyntes.

Aſſert. 3.

IT is eaſie to be ſéene by ſixe especial notes, how huge, howe detectable, how filthie and vyle ſinne is. Firſt (and chiefely) on Gods behalf, who by ſinne is diſhonoured and offended. For howe much the higher his maieſtie is, and howe much the greater is his holineſſe, ſo much greater enormitie it is to ſinne agaynſt him, to diſobey him, and to diſhonour him. Therefore the Pſalmiſt ſayeth: Curſed be they which decline from thy commaundementes. And agayne: thoſe which eſtrange themſelues from thée ſhal periſh. For thou haſt ouerthrown all which goe a whoring from thée. Then ſince God is eternall and onely to be honoured, of a wonderful great maieſtie, and an infinite holineſſe, equitie and perfection, therefore all ſinne which is committed againſt him and his commaundementes doeth carry with it (by a certayne kynde of meane) an infinite greeuouſneſſe and enormitie, wherevpon our Lord ſpeaketh vnto the wicked ſaying, Woe be vnto them bicauſe they haue gone from mée. They ſhall bée diſtroyed bicauſe they haue vſed colluſion agaynſt mée. And Jeremy ſayeth: know and ſée that it is bitter and euill for thée to haue left the Lord thy God, and that his feare is not with thée. For in déede ſince God is the ſower and fountayne

Especially if it be that which ſome call mortal ſinne.

Pſal. 118. 27.

Oſe. 7.

of vertue. But theſe two thinges doe often tymes include them ſelues one with an other, for there are two maner of preceptes in the diuyne lawe. That is to ſay: affirmatyue, and negatiue. Now the affirmatiue doe bynde alwayes, but not at all tymes. As when it is ſayde in Deutronomie, worſhip God onely, and honour thy parentes. For vnto theſe things we are alwayes bounden. But we are not bound to accompliſh them actually at all tymes. But the negatyue preceptes doe bynde vs for euer and at all tymes. As when it is ſayde in Exodus: thou ſhalte not kill, thou ſhalte not ſteale, for theſe preceptes doe commaund that we ſhuld not doe euill, but to decline and flye from ſinne. Wherevnto we are boũden at all tyme. And therefore ſince by the negatiue kynde of preceptes we are commaunded to auoyde ſinne (and yet we can not vniuerſally and continually auoyde ſinne, vnleſſe we alſo in due tyme doe well accordyng as we are commaunded by the affirmatiue precepts) therfore in the preceptes of auoyding and eſchuing ſinnes, the precept of well doing is alſo included. Vnto which two pointes the whole doctrine of the holy ſcriptures doe tende. And yet to ſpeake abſolutely, the bleſſed viſion of God in the heauenly habitation is the full ende of eſchuing of ſin and of doing wel. Furthermore, ſince we are prone and ready to euil things, and very backeward and frayle, or rather ſlow and defectiue to goodneſſe, according to that ſaying in Geneſis: the ſences and thoughtes of mans harte are prone vnto euil euen from their youth, therfore we haue no ſmal neede of dayly and often warning to auoyde ſinnes, leaſte we fall thereinto by forgetfulneſſe, lacke of foreſight, or by falſe ſuggeſtion, or any other kynde of meane. Wherefore the Apoſtle writeth to the Hebrues, ſaying: Exhorte and incourage your ſelues euery day, that none of you bee hardened by the deceiptfulneſſe of ſinnes. Yea and this kynd of exhortation is very neceſſarie for beginners, and ſuche as are vnperfect. And ſo much the fitter for euerie man, as he fyndeth the more occaſions, inclination, or proclinitie vn-

Deut. 6.

Exod. 20.

Gen. 8.

to sinne, wherevpon I doe affyrme that it is most necessarie for thée (my most louing brother) bicause thou arte dayly conuersant in the middest of worldly personages amongest whom innumerable occasions and snares of sinnes are offered thée. From the which onely God is able to preserue thée.

That the greatnesse and enormitie of sinne is comprehended (by generall speech) in sixe poyntes.

Actes. 3.

IT is easie to be sœne by sire especial notes, how huge, howe detestable, how filthie and vyle sinne is. First (and chiefely) on Gods behalf, who by sinne is dishonoured and offended. For howe much the higher his maiestie is, and howe much the greater is his holinesse, so much greater enormitie it is to sinne agaynst him, to disobey him, and to dishonour him. Therefore the Psalmist sayeth: Cursed be they which decline from thy commaundementes. And agayne: those which estrange themselues from thée shal perish. For thou hast ouerthrown all which goe a whoring from thée. Then since God is eternall and onely to be honoured, of a wonderful great maiestie, and an infinite holinesse, equitie and perfection, therefore all sinne which is committed against him and his commaundementes doeth carry with it (by a certayne kynde of meane) an infinite grœuousnesse and enormitie, wherevpon our Lord speaketh vnto the wicked saying, Woe be vnto them bicause they haue gone from mée. They shall bée distroyed bicause they haue vsed collusion agaynst mée. And Jeremy sayeth: know and sée that it is bitter and euill for thée to haue left the Lord thy God, and that his feare is not with thée. For in déede since God is the sower and fountayne

Especially if it be that which some call mortal sinne.

Psal. 118. 27.

Ose. 7.

teyne of all health, and the originall cause of all nobilitie and pleasaunt swœtenesse, it is certayne that a mynde created (being once alyenated from him) is dispoyled of the true blessednesse, depryued of the lyuely and frée nobilitie, and left naked from all sincere swœtenesse. And therefore becommeth ignoble, miserable, bitter, and vnpleasaunt, and in verie dede most wretched and poore, as one that is destitute of all abundance of the spirituall graces. Herevpon is said to the impenitent sinner: doest thou not know that thou art a miserable wretch, poore, blynd, and naked?

2 Secondarily, sinne is noted by the qualitie of the sinner. Sinnes are made so much the huger and greater, the more that he is bound vnto equitie, and the more or greater benifittes that he hath receyued of God, yea the more learned or able that he was to haue done wel.

3 Thirdly it is weighed and noted in the qualitie of the matter whereaboutes the sinne is committed agaynst a mans person then agaynst his substance. But those sinnes are moste grœuous which are directly committed agaynst God. As blasphemy, infidelitie, or desperation.

4 Fourthly, by meanes of the end which the sinner tendeth to, for the worse that the sinner his intent is, the more grœuous is the sinne.

5 Fiftly, by the circumstances, that is to say, of the tyme and place.

6 Sixtly, of the verie deformitie of the sinne it self, according to it self, & by reason of it selfe. The which is alwayes so much the greater, and more loathsome, as the vertue is the gallanter and more worthie which is contrarie vnto it. Wherevpon as the loue of God is the highest vertue, so to hate God is the greatest sinne. So that on all sides and in all respectes the vylenesse, filthinesse, and enormitie of sin is multiplyed and increased. And therefore holy Gregorie sayeth: if we knewe in what maner our soule is wounded and doth fester by euery least sin or fault, we would surely (vnto death) resist sin. And again, a stinking dog is more

tollerable

tollerable (sayeth hée) vnto mans smell, than a sinfull soule vnto God. Go to then (my dearly beloued) if we feare or be vnwilling to be, & to appeare, vyle, filthie, detestable, & ignoble before the holy and moste worthie maiestie of God, If we abhorre that the countenaunce of our creator should bée turned from vs, let vs then auoyde sinne with all carefulnesse and pure affection. Forasmuch as no deformitie, no hurt, no blot, can so much defyle, infect, or disorder mans bodie, and make it séeme so detestable and disfigured in mens eyes, as the reasonable soule is with euerie mortall sinne blemished, made vyle, infected, and made filthie and detestable before the sight of the diuyne maiestie, and of his holie Angels. For it is made lyke to the verie diuil himself, & béeing turned from the fountayne of light, it is filled with the darcke clouds of lothsomenesse and filthinesse.

What sinne is.

Aug. 4.

By ỹ witnesse of holy Ambrose, sin is a breaking or infringing of the diuyne lawes and a disobedience to the heauenly commaundementes. Lykewise according to Augustine, sinne is (sayth he) to cleaue vnto changeable thinges, and to dispyse the vnchangeable goodnesse. And agayne: sinne (sayeth hée) is a will and desire to retayne or to get that which righteousnesse doeth forbid. So that sinne is the transgression of the diuyne will, and commaundements, as to doe that which God forbideth, or to omit that which he commaundeth. Wherevpon it followeth that it is sin to speake, to thinke, to desire, or to doe, agaynst the lawes diuyne. Now there are two thinges to be considered in sinne.

That one is (as it were) formal, ỹ is to say, the auertyng

and turning of the mynde, from the high and vnchangeable goodneſſe, which is principall or capitall ſinne.

That other is (as it were) materiall. That is the conuerſion of the mynde created variable and readie to fall vnto the ſtedfaſt conſideration of the high goodneſſe. Herevpon two euil thinges there are alſo correſpondent vnto ſinne. For as touching the formall poynt, the payne of the loſſe or damage is correſpondent vnto it: which is extreame miſerie and lacke of the heauenly fruition. But as touching the materiall poynte of ſinne, the payne of the ſences doeth therevnto correſponde. That is to ſay, the ſencible paynes of hell which are the punyſhmentes of eternall fyre. Dionyce briefely deſineth ſinne, to be a going backe from order, that is to ſay, from that conuenient and due eſtate wherevnto the mynde created, ought to cleaue faſt and be ſubiect vnto the creator. For that doeth right order require, that the inferior ſhould be ſubiect to the ſuperior: that the effect may be conuerted vnto the cauſe thereof. That the creature of vnderſtanding may bend it ſelf vnto his creator, as vnto a beginning that maketh it bleſſed. And all this is ſubuerted by ſinne: for by it the mynde created, rebelleth againſt his creator. And doeth (as it were) turne his backe againſt his creators fact: neyther doeth it indeuour it ſelfe according to his counſell, but truſteth in his owne ſtrength. Furthermore, it is ſinne to preferre a mans wil before the wil of God, and not to bridle and reſtrayne a mans owne libertie according to the terrour of the diuyne lawe.

Wherevpon in all ſinne, the ſinner doeth propounde vnto him ſelfe an ende in ſome frayle and created goodneſſe: vnto the which he is inordinately affected, and doeth viciouſlye cleaue vnto it: yea more than vnto God, becauſe it is againſt hys will and ordynaunce. This doeth truelye and directly repugne vnto the diuyne charitie, becauſe we ought to loue GOD abone all thinges, and to be conformed and effected lyke vnto hym, and to cleaue faſt vnto him. And lykewyſe vnto righteouſneſſe: becauſe we

we are bounden aboue all things to obey the deuyne pre-
ceptes. And therefore according to the doctours, whatsoe-
uer doeth directly repugne vnto charitie, (by the which God
and our neighbour is loued, yea or vnto rightuousnesse
is in his kynde mortall sinne.

And so sinne is a contempt of the deuyne bountie, an in-
iurie to the diuyne maiestie, an offence to the diuine holy-
nesse, a rebellion agaynst the diuine will, a forsaking of
the diuyne wysedom, an ingratitude for heauenly benefites.
A fulfilling of frowardnesse, and selfe will, a seducing of
reason, an infection of the soule, a woundyng of the forces
thereof, a filthinesse of mynde, a murdering of grace, a ra-
uishing of charitie, a snare of death, a way to dampnation,
a gate of hell, a net of the diuill, an imitation of wicked
spirites. Detesting of Angels, an exceading malice, a right
crokednesse, a wonderfull deformitie, a moste filthie kynde
of monster, a most cruel wylde beast, and a lamentable per-
petuall losse of that true felicitie.

To conclude, sinne is that which moste displeaseth God,
most pleaseth the diuil, it is most hurtfull vnto mans harte.
Behold now thou seest (my welbeloued) howe much sinne is
to be hated, eschued and detested. Yea more than any of vs
can comprehend or expresse, it is to be hated and highly to
be auoyded. Wherefore let vs incessantly arme our selues
stoutly to fight agaynst this euill: agaynst this so mischee-
uous an enimy, and so deadly and mortal foe. Our weapons
are none other then the vertues them selues. And our com-
bates are euen the actions of vertue, especially the laude
and praysing of God. And prayer (as it is written) I will
laude and cal vpon the Lord: and I shall be safe from mine
enimyes. Also the diligent watch and custodie of the hart,
is to consider the continuall diuyne presence. To humble
our selues in all thinges, and to hope in God with all our
harte, and euer to feare him.

Of the enormitie of sinne as touching the diuine bountie before which the sinner (by sinning) doeth preferre a frayle and chaungeable good thing.

Art. 5.

Ionisius doeth teach in the fourth Chapiter of diuine titles or names. God his nature is goodnesse (doubtlesse) pure, perfect, and infinite. And furthermore the nature of the first being can not in him be diminished, as Thomas doth eloquently bring in, in conclusion agaynst the Gentyles. And therefore whatsoeuer perteyneth to the fulnesse worthinesse most chiefely to be wished after, desired, or the excelencie of goodnesse, the same agreeth vnto the diuine or vncreated bountie or vertue, with singular perfection and more than most excelent excelencie. Wherevpon it followeth that the eternall and most delightfull God is the chiefe, moste excelent, and incomparable God. In whom is the most incomprehensible and vnsearchable fulnesse not able to be discribed. All good, all faire, and all desireable goodnesse, in comparison of whose goodnesse, amyablenesse, blessednesse, and worthinesse to be loued and desired, all things that euer were created, doe vtterly faile by infinite wayes or meanes. Then since the goodnesse of God is suche and so great, is it not a moste vnreasonable thing, and a poynte of extreme follie and madnesse to preferre before him any goodnesse or any thing created, beeing of it selfe both variable, frayle, and momentarious. To loue, seeke, desire, honour, or worshippe it, more then that which is a creator, cause, and paterne of all goodnesse? But as I haue sayde in sinne, this created goodnesse which is chaungeable, dependyng of another, and needie, is preferred before the diuyne vnmeasurable goodnesse, which dependeth on nothing, and is simply perfecte of it selfe, by a finall cleauing to, and a greater affection, and more stout

conuerſion of the mynde which we beare vnto this created goodneſſe. Therefore in this reſpect the enormitie of ſinne is great ſurely and almoſt vnſpeakeable, and the ſinner him ſelfe doeth offer an inexplicable diſhonour and iniurie to the moſt good, moſt amyable, and moſt deſirerable God. Whoſe goodneſſe in the meane whyle he ſetteth light, diſpiſeth and abiecteth to the ende he may preferre before it moſt vayne, earthly, frayle, and worldly good things.

And therefore doe now conſider deepely and wyſely (my welbeloued brother) and regard howe vayne, howe froward, filthie, vyle, and fooliſhe, their myndes be which doe ſpende theyr tyme in vices, gluttonie, and riot. Becauſe they preferre loue more, and honour more, the carnall nouriſhementes, yea and this fleſhe which ere long ſhall dye, putrifye, ſtincke, and bee inwardly repleniſhed with filthineſſe, before that moſte cleane and moſte infinite bountie and deuinitie of their Creator.

In lyke maner theſe couetous men are to be compted vnhappie, vyle, vayne, and moſt fooliſhe. Who before God doe preferre ſiluer and golde (a whyte and reddiſhe kynde of earth) which are but certayne deceiptfull mettalles. Other doe make lyke eſtimation, of houſes, lands, & other earthly ryches which doe rather hinder then further mans health and ſaluation before the moſte aboundant and plentifull fountayne of all goodneſſe: yea euen before the higheſt firſt true and onely God: beyng that goodneſſe onely which is to be eſteemed and adored, who is alwayes ſtored with infinite treaſures and riches. In lyke maner the proude men and ſuch as are ambitious of worldly honour, and moſt deſirous of this tranſitorie glorie, are vayne, ſenceleſſe, and in moſt myſerable eſtate, who are not afrayde to preferre their owne prayſe, worſhip, and glorie before the honour, praiſe, & glorie, of the high & bleſſed god. Who wil deſire that which belõgeth & is due to ỹ onely, holy, higheſt, & immortal God, to be attributed vnto themſelues, being moſte vitious & readie to die thẽſelues they wot not how ſone. Whereby

they are thæues and robbers of the heauenly honour. Yea ſpoylers and robbers of God his glorie, and moſt worthie of confuſion and eternal dampnation. Wherfore (my welbeloued) let thy harte bee hereby euermore conuerted towardes that eternall diuyne and vnmeaſurable goodneſſe. Deſire his honour and glorie continually. Loue, worſhip, and honour him aboue all things. And vouchſafe not to regard, to loue, or to inioy any earthly, fraile or worldy thing, which is againſt his honour, loue, or reuerence. That thou
Pſal 61. mayeſt truely and worthily ſing with the Pſalmiſt: Shall not my ſoule be ſubiect vnto God? for my health and ſaluation commeth from him, he is my God, my health, and my defendor. So that from henceforth I will not bee moued.
Genc. 17. And as the Pſalmiſt ſayth agayn in ỳ ſame place. In God is my glorie and my ſaluation. Hee is the God of my helpe and my hope is in him. In him thou mayeſt fynde all goodneſſe moſte aboundantly. If thou deſire might and power he is almightie. If thou ſæke wiſedome, his wiſedome is vnſearchable. If thou require beautie, his beautie is without pære. If thou couet delightes and pleaſure, all delight and pleaſure are in his right hand vntill the latter day. If thou wiſh for eyther honour, prayſe, or glorie, he doeth glorifie thoſe which glorifie him, for euer. To conclude, he loueth thoſe that loue him, he heareth thoſe that feare hym, and he ſaueth them that hope in him. Briefely ſinne is altogither repugnant vnto diuyne charitie, and doeth take away the feruent heate and perfection thereof. Therefore leaſt the word of God ſhould be diminiſhed or ware colde towardes vs: Let vs (as much as we may) eſchue, bewaile, and amend our ſinnes, to the ende that ſo we may be made the more feruent dayly in the holy loue of the heauenly deuinitie. But euen as by the premiſſes we ſee that ſinne is committed by cleauing more vnto the creature, than vnto the Creator. So doe we incurre and light into ſinne by inordinate affection vnto the thinges created, yea although they be about God, or pertayning vnto him.

The ſhame of ſinne.

Of the enormytie of ſinne as touching the diuine maieſtie and authoritie which is diſhonored by ſinne.

AD. 6.

The more high in authoritie, great in dignitie and prehemynent in maieſty that he is againſt whome wee doe ſinne: ſo much the more grieuous and huge ꝑ ſinne is to be accoſted, as if any man doe offend a Prince, it is more grieuous then if he treſpaſſed againſt a pore peſant. Since God therefore (againſt whoſe lawes and againſt whome all deadly ſinne is commytted) is altogether of an infinit maieſtie, of an incomperable dignitie and of moſt high authoritie, it is euydent that ſinne being cõmitted againſt ſuch a perſon in that reſpect is (by a certeyne kynde of meane) of infinit enormytie, and beyond all compariſon more grieuous then any offence committed againſt a ſimple creature. Againe the greater or the higher that the maſter or lawgeuer is, ſo muche the more enormyous or huger the fault is accompted, not to obey his commaundementes, or to neglect his preceptes. Since then our maiſter and lawe maker is the God of Gods, the Lord of Lordes, the Kinge of Kinges, and the Prince of all Princes, vnto whom (as it is written) there is none of the lawegeuers that maye bee compared, and of whom it is read: The Lorde is our Judge, the Lorde is our lawmaker, and the Lorde is our King: It is moſt certeyne that as he is of an incomparable height, and of a maieſtie vndiſcribable, ſo not to obey his precepts, to ſet light by thē, to diſſemble them, or to neglect them, it is an incomparable and (in a manner) huge frowardneſſe and wickednеſſe. For if it bee greuous and thought to be wicked, not to obay, reuerence, and geue honour vnto a carnall, mortall, and ſinfull father: is it not moſt wicked not to obey, to bowgh, to

Iob. 16. Eſa. 23.

crouch, and to geue honour vnto the ſpirituall father, the eternall creator, the holy, the almightie, and immmortall god. For he is that great Lord aboue all thinges to be praiſed. Whoſe greatneſſe that is to ſay: in perfection, dignitie and glory, hath none end. Whome euen Porpherye that great ſcoller of Plato, doth call the King and father of gods. Whome euen the heauenly powers doe dread, feare, and obey. The which ſaying of Porpherye, Auguſtyne in his booke de ciuitate dei doth often rehearſe. To conclude, ſince ỹ lawe of the Goſpell, is forthwith geuen vs propounded and commaunded by the onely begotten ſonne of God himſelf, beinge in all reſpectes true god. It is moſt certayne that the ſame is moſt diligently to be obſerued. So that it is much more græueous to alter or diſſemble the ſame then it had bene in times paſt to tranſgreſſe ỹ lawes of Moyſes. Which were propounded vnto the people of God, by the mediation of Moyſes and the Angell. Herevpon the Appoſtle vnto ỹ Hebrues ſayeth: whoſoeuer tranſgreſſed Moyſes lawe (being found giltie by two or thræ wytneſſes) dyed, without any pardon. And how much greater punishment (ſayth he) doe you thinke that they deſerue which ſpurue againſt the Sonne of God, and holdeth the blode of his teſtement to be defiled, and cõmitteth diſpightfulneſſe againſt the ſpirite of grace: Furthermore after his holy ſupper, Chriſt (beinge nowe nære vnto his Paſſion) euen in the ſame night that he was betrayed ſayed emongeſt other things vnto his Appoſtles. If I had not come nor ſpoken vnto them they had not ſinned. Since then Chriſt our Lord, King, and Meſſias is come, and in his owne proper perſon did ſpeake vnto our Fathers, and vnto vs by them, let vs endeuour in all thinges to obey him, for otherwyſe our ſinnes will bæ wonderfull great and huge. But and alas wherefore do we neglect them? wherefore are we oppreſſed in our ſluggiſhe bodyes? or wherefore doe wæ langwiſhe & pyne away in the dead ſlæpe of ſinnes: Theſe thinges (my welbeloued) conſider dæpely. Wey them dilligently. Behold thẽ narrowly.

Pſal. 44.

Iohn. 14.
Heb. 1.

narrowly. And to be astonyed at the displeasure of that most highly exalted ruler of all thinges. Eschewe and avoyde this dishonor, and kepe his commaundementes. For he it is vnto whome (as the scriptures witnesse) the holy army of heauen is assistant with reuerent feare. Whose anger no man is able to indure. By whome they bowe which beare vp the world. And at whose becke the pillers of heauen doe tremble and are affrayde. For behold the heauen and the firmamentes of heauens, the deepes and all the earth with all that in them is, shalbe moued at the sight of God. And yet the madd sencelesse hart of man dothe not feare nor dreadeth not his displeasure. Who leaueth not sinne vnpunished. And for the same doth appoynt payne and torment. Esay. 46.

Of the enormitie of sinne as touching, the holynesse and righteousnesse of the diuine mynde and thought.

Art. 7.

IT is certeine that the iuster & holyer that any well disposed mynde is, the more the foule blot of sinne doth greeue and displease the same. And therfore since ẏ diuine minde highest, to be adored, is altogether, of an infinite purenesse, equitie and holinesse: yea rather the vnmeasured, and superessentiall purenesse, the contemplatorie holinesse, subsisting of it selfe, the vndiscrybable equitie and exemplare, founteyne, it is certeyne that the same dothe detest and hate with an infinite abhominacion and hatred, the deformitie, blotte, and vnpurenesse of sinne. Euen as Moyses speaketh, sayinge:

God

God is against all wickednesse. Then herevpon sinne hath gotten his most grieuous and crooked enormytie, because it is against the most cleane and pure holynesse of the diuine mynde. And against the vntermynable righteousnesse of ỹ same. And the sinner himself which loueth, chuseth, embraseth, and houldeth, that which god so much hateth, reproueth and putteth from him (by a certein kinde of meane) doth incurre a wonderfull displeasure, and purchase an infinite deformitie in the sight of God. To conclude: the holyer and more iuster god is, so much the filthynesse and deformytie of sinne is the more vnlyke him. And God is (as hath bene sayd before) of a holynesse and righteousnesse perfectly vnlimytable. And therefore sinne is infinitly vnlyke the pureneſſe of the holynesse, and the righteousnesse of the equitie of the highest God. Herevpon also sinne is infinitly cloyned & set far frō god, for as Augustin saith, in his 11 booke de ciuitate dei: Ther is none other cloyinge or distance and seperation from god, then his vnlykenesse or dissimilytude. And since dissimilitude is the cause of displeasure, hatred and turning away, sinne dothe deserue the eternall and infinite displeasure which is a turnige awaye, and a hatred to God, whiche deserueth eternall dampnation. Wherevpon it is sayd to be infinitly grieuous and horrible. Furthermore ỹ more natural, plesant, & conuenyēt, that any one thinge is to another, so muche the more contrary, disconuenyent, and displeasing the oppolite and contrarietie therof wilbe vnto it. Now the holynesse is so naturall to the glorious and highest God, that he is substancially holy, not by any addition or puttinge to. So that it is altogether one thinge vnto him, to be, and to bee holy. Insomuche as his holynesse, is his essentyall beeinge. And his essentiall beeinge is holynesse moste pure, moste cleane, and symply perfect. The moste honourable prymordyall, and fynall cause and reason of all vertue and pureneſſe. Holynesse is also moste conuenyent and beste pleasinge vnto GOD. For hee loueth and

requireth

requireth holyneſſe in conuerſation and dothe make thoſe moſt deare, entyre, and famyliare vnto him, which are worthily and ſtedfaſtly bent vnto holyneſſe. Thus it is moſte apparant howe infinitely, contrary, diſpleaſinge, and diſconuenyent the vnpureneſſe of ſinne is vnto god. Therefore the Pſalmiſt ſingeth ſaying. Early in the morninge I will preſēt my ſelf before thee, & I will behold thee. For thou art no god that would haue iniquitie. Neither ſhall the malycious dwell nere vnto thee. Nor the vniuſt ſhall not endure before thy face. The lyke argument is of the enormytie of ſinne, by conſideration of the diuine righteouſneſſe. Which is altogether vnmeaſureable, vnd inflexible meaſure and the vnfallyble rule of all verteuous ſtreightneſſe. For god is iuſt, and hath loued righteouſneſſe and his countenaunce hath beheld equitie. Of whome it is red in an other place. Great and wonderfull are thy workes, O Lord god almighty. Juſt and true are all thy wayes O King of the holy ones. Who ſhal not feare thee, or who ſhal not magnify thy name? So ỹ the more we growe & increaſe in holineſſe & equitie, ſo much the more lyke, & the more beloued we are made vnto our creator, Sauior, & Judge. And the more we are made filthy & ouer commen by vices: ſo much ỹ more vnlyke and ỹ more hatefull vnto him, we are found. Who came to that end (by the miniſtry of incarnatiō) into this world, that we ſhould ſerue him in holyneſſe & righteouſneſſe before him all the dayes of our lief. Who doth inuyte & ſtyrre vs wt an vnſpeakeable loue, & moſt godly vouchſafing, vnto ỹ imitation of his holines. Saying: doe not cōtaminate, nor defile your ſowles. For I ỹ Lord your god am holy. Be holy. For I am holy. Behold (my welbeloued) if thou ponder theſe thynges depely, oftē, & ſtedfaſtly, I thincke that thou wilt on all ſides hate & eſchewe, ỹ filthines, vncleanenes, & huge enormitie of ſin. Yea thou wilt more oftē make haſt vnto repētaunce. And examynation of thyne owne conſcience in ſpending tyme in deuyne ſeruice and receuing the holy communion. Wherein (accordinge to the Scriptures) all thinges are waſhed.

Pſal. 10.

Apo. 15.

Luke. 1.

Leuit. 11.

And

And thou wilt furthermore indeuor thy selfe to be the more iustly and wholy conuersant in the presence of the most holy God, and before the eyes of his vnmeasurable righteousnesse.

Of the Enormitie of sinne, by the consideracion of the diuine charitie, by the which God dyd preuent vs, and greatly loued vs.

Art. 8.

FUrthermore, the more liberally and abundantly that any man doth preuent an other in loue, so much the more decent and iust it is to loue him againe hartely. And the more frowarde and peruerse it is also to dow any lesse then to loue him. But it is most vngratefull and vntoward, euen to hate him, abiect him, and dispise him, and altogether to tourne away from him: especially if the beloued be suer that he is so beloued of the louer. Therefore to thend we may the more effectually & sincerely knowe the abhominable and accursed mallice of our iniquities, let vs diligently behould how much, and in what manner our swéete and iust GOD dyd preuent vs in loue, yea, and not onely in loue, but in a most liberall, merely, frée, most pure, eternall and most worthy kynde of loue.

And first, this is certaine, that no louer (being created) no not our parents haue loued or doe loue vs so muche as our máke and swéete God doth, and hath loued vs. For of his eternall & presenting loue towards vs, he created vs when we were nothinge, yea he formed vs to his owne Image and similitude. For the diuine loue dyd not leaue god without braunche or springe. Moreouer, he hathe manyfoldly bewtifyed our nature, not onely with naturall gyftes, but also with sundry supernaturall graces. For he dyd set or

Gen. 1. Sap. 2.

Gen. 1

first

firſt formed fathers and parentes in original righteouſnes, placing them in Paradiſe, and preferring them before all the creatures that lyue in this worlde, yea (and if they had not ſinned) had tranſported them from Paradiſe into the heauenly kingedome without deathe in the meane waye. All which he ment to haue geuen to their poſteritie, if they had not done wickedly. Wherevpon although we be depriued of ſo many and ſo great commodities, yet ought we ſo to loue God, as if we were not thereof depriued, ſince that depriuacion came not from God. Furthermore alſo becauſe vnion is the proper effect of loue, and conſequently therewithall mutuall ſocietie and participacion. For loue dothe knyt the louer to the beloued, and maketh all good thinges that the louer hath to become vnto the beloued. If therefore we deſyer rightly and worthely to know how and in what maner our God hath loued vs, let vs behold in what maner he hath conioyned himſelfe to vs and to our nature. For beholde, dyd not the onely begotten ſonne of God himſelfe by the will of God the Father, and the cooperacion of the holy ghoſt, vnyte our nature vnto his diuinitie, by a ſubſtanci a, immediate, high, & inward kinde of vnione & yea by ſo great an vnione as none could be more greater or more worthie? And therefore ſince he conioyned himſelfe vnto our nature ſo highly, and ſo inwardly, it is apparaunt alſo how highly he dyd loue vs before hand, eſpecially ſince he vouchſafed & deigned ſo long to be conuerſant w̄ vs in the nature which he dyd ſo aſſume and take vpon him, yea euen the eternall Father himſelfe dyd ſo loue vs that he gaue his onely begotten Sonne as the Euangeliſt John dothe ſaye: Who exhorteth vs againe in his firſt epiſtle ſaying: dearely beloued let vs loue god, for he firſt loued vs. Furthermore he ioyned our myndes inceſſātly vnto him and by ſupernaturall gifts, as by grace, doeing ꝑ which is acceptable, and by actual motion of the holy ghoſt. By faith, hope, charity, & the other vertues powred vpō vs & by their acts. Yea further, our god is ready to cōmunicat al ꝑ he hath (yea himſelf alſo) vnto vs.

For

Esa64. For there is no eye that hath seene, nor eare that hath hard, neither is mans hart able to cõprehend what God hath prepared for his elect. For he hath prepared himself as a reward for them. Since he created vs to enioy the most sweete fruicion and happy vision of holinesse. And this is the most liberal loue of god that geuing vs his gyfts, he geueth (euen with the same giftes) himselfe vnto vs. That we may truely, eternally, and happely behold, haue, possesse, & inioy him.

Pro.8. Herewith he so much loued vs, that by the mouth of Salomon, he sayth vnto vs: My delights are to be with the sonnes of men. Now therefore (my welbeloued) marke how peruerse, how vncomely, and how great a fault it is, not to requite with loue, this, such, and so great a louer. Yea to neglect, to offend, to set light by, to dispose or to hate him. And he that sinneth, wylleth in all things that which God will not, and that which god wylleth that will not hee accomplishe. Therefore he dothe not truely loue God, since it is the propertie of friendes to wyll and to nyll in all thinges alyke. Yea he despiseth and setteth lyght by God, whose preceptes he regardeth not. And so he dothe altogether turne himselfe away from him, and yeldeth no turne vnto this so wonderfull, meeke, most bountifull & most excellent louer. But payeth euill for good, and hate for loue. Yea he dispiseth God, who hath shewed himselfe so familiar vnto him. Therefore let vs (my welbeloued) heartely learne to loue God sincerely and inwardly. Let vs be caryed vnto him with all feruentnesse of mynde. Let vs conforme our affectes alwayes vnto his most holy wyll. Let vs hate whatsoeuer he hateth, and let vs earnestly imbrace all goodnesse.

Of the enormitie of sinne, considered by the benefits of God.

Aug. 9.

IT is manifest that ingratitude, is much reproued bothe in mans opinion and Gods iudgement, And the more or greater

greater benifits ꝑ any one mã doth beſtow vpõ an other, ſo much the more wickednes it is not to requite ꝑ ſame, to be vngratful or vnmindful. But it is, moſt wicked to prefer euil for good. Moreouer, ꝑ longer ꝑ benifits are continued, the oftener that they are renued, the more liberally that they are multiplied: yea the higher & more worthy that the benefactor is, & lower or inferior ꝑ he be which receiueth ſuche benifits, ſo much the larger & greater ought ꝑ takers to be. And the greater ſin is cõmitted if ꝑ receiuer be founde vngrateful or vnobedient vnto the benefactor. Therfore to the end that ꝑ malice & ouerthwartnes of our ingratitude, diſobedience, & ſin, may more plainly appear, may be the more hartily bewailed, & the more carefully amended & auoyded, let vs peyze the benifits & boũties of God towards vs. And firſt to begin wt this, how he made vs & not we our ſelues, whatſoeuer we haue or be, it came frõ him, & of him we receiued the ſame: our bodie, & all the members therof: alſo a reaſonable ſoule & al the powers therof. If any one member of our bodie, or any power of the mind or ſoul were lacking, as a foote, a hand, an eye, or our wil & deſire: how ſory ſhuld we be: yea how much would we leue him, by whoſe helpe & goodnes that might be recouered & reſtored ꝑ were wãting? Why then do we not loue the moſt liberal & the moſt beneficial God? why do we not giue him thanks? why feare we not to be froward, diſobedient, & ingrateful, which did bountifully giue vnto vs all theſe things before rehearſed, euen from the beginning of our gouernance, wout our motion or merites: is not euẽ the eſſẽtial being, amiable vnto al mẽ naturally? as Auguſtine doth well diſpute in his booke de ciuitate dei. Further our being, our liefe, our faling, our mouing, our talk, & reaſoning, & our frædõ are imparted vnto vs by God frõ ꝑ beginning of our cõceptiõ, vntil this preſẽt time: he hath preſerued vs frõ innumerable perils: he hath apointed vnto euerie mã his holy Angel to attẽd him cõtinually. He hath brought vs vnto holy baptiſme: in baptiſme he hath purged vs from all ſinne: he hath adorned vs with grace and

vertues: he hath spared vs sinners by his abundant mercy: yea euen vntil this instant he hath vouchsaked to await for our conuersion. And doubtlesse hath taken many out of this world whō he hath eternally damned, although they sinned not so much as we do: & yet he doth earnestly expect (through his incomprehensible clemencie) to see our amēdment. Now (my beloued) are these benifits smal or smally to be esteemed: doth not God incessantly heape benifits vpō vs & succor vs: doth not he preserue vs in being: & with vs all ý we haue: doth not he cloth vs & fēd vs dayly: quickely forgetteth the penitent, restoreth the grace and vertues which he had lost, stirreth and leadeth vs dayly vnto some good things, and instructeth vs at all times by his holy scriptures. Furthermore he hath promised & prepared for vs, that eternal, supernatural, and most plentiful blessednesse. Behold (my best beloued) how froward an ingratitude & hugenesse of offence it is, to offend or not to regard or cōsider, this highest, most flowing & neuer fayling most excelent benefactor. Herewithall it behoueth thée diligently to ponder the singular benifits giuen thē by thy creator, which hath beautified thée (not meanly) but with great gifts of nature aswel in thy body, as in thy mynd & soule. For since it is (according to Augustines saying in ciuitate dei.) A great happinesse to be borne wittie and ingenious, & (by the same mans wittinesse) beutie, & eloquēce are the gifts of God: although most men do abuse them: then weigh wisely vnto how great a thankfulnesse, & obedience thou arte bound, not by vayn glorying or preferring thy self before any man, nor by dispising any man, but by conceyuing great griefe in thy sinnes, by more bitter bewayling of them, and last of all, by more careful foresight & anoyding of them, & by vehement feare of the diuyne iudgement. Because as Christ doth protest: vnto whom so euer much is giuen, much shal be of him required. Yea rather ý more benifits thou cōsiderest to be giuen thée of God, so much the more thou oughtest to be inflamed in loue towardes him, so much the more perfectly oughtest ý to subdue thine appetites, & so much

much ȳ more thankful & humble shuldest thou be found. Behold thou hast at gods hand ȳ gifts of nature, ȳ goods of fortune, & the fruites of the church. Are not then thy sins great and grœuous especially since they procœd not of mans infirmitie or of ignorance but are such as thou knowest to be vnlawful? And mark therfore what account thou must giue vnto God for these things. Last of all the enormitie of our sins is vehemently agreuated by the benifits which we haue receyued by Christ, I mean those which he (for our saluation) did take vpō him, & suffred. For it is not our peruersenesse, ingratitude, & wickednes infinite, whilest we dishonor dispise & forsake the onely begotten sonne of God: who for our deliuerance did so vnspeakably dispoile him self. Did most mercifully incline his most high diuinitie, vnto ȳ basenes of our nature, voutsafed to be conuersant emōgst men so many yeres. Yea in so great humilitie, pouertie, patiēce, tribulation, persecutions & temptations, which toke such excœdyng paynes for our saluatiō in fasting, traueiling, preaching, and praying. Which did (as Mathew telleth) giue his bodie and blond with an vnspeakable charitie vnto his disciples, and doth giue them dayly vnto vs most vouchsafingly & comfortably. Which lastly did suffer for our sakes a most bitter and vyle kynde of death. And hath (for our conuersion vnto faith and grace) done so many miracles by his holy Apostles and other elect. And all this considered the more that any man doth honour any other then him, so much the more iniquitie it is not to rehonor him agayne. But it is most leude and wicked euen to dishonor him, especially since he is most excelent both by vertue & authoritie. And therefore since by the before named benifits aswell naturall as supernatural, especially by the incarnation of ȳ word, & by the glorificatiō of his humanitie, god hath so inexplicable, honored mākind, and hath vouchsafed to cal vs which of substāce are no better thē pore litle wormes of the earth (yea and hath made vs) hys sonnes, heires, & friendes: furthermore hath promised againe to carry vs vp into the most worthie Courte of the

highest heauēs, & into the equalitie of the angelical blessednesse: are not our sins vnspeakably huge & great, by ꝑ which we doe dishonour, offend, & dispise a God so wonderfully benigne? which hath also adorned certayne of his ꝑsēt electe and frē chosē w̄ such most excelent holinesse? Now therfore (beloued) let vs worship & reuerence God in all things with the whole zeale of our hartes. And let vs do as much as we are able to ꝑ honor of his name: yea let vs not think that we do any thing ꝑ is worthie: but let vs hartily bē sory that we are able to do no more: bicause euen as he is of excēding maiestie, so is he worthie of infinite reuerence.

Of the enormitie of sinne by reason of the diuine presence which beholdeth all things.

Art. 10.

THis one thing furthermore doeth increase the grēuousnesse of our sinnes, and doeth accumulate the contempt of our mynd against God, that we dare be so bold as to sinne in the sight and ꝑsence of our
Exod. 36. creator, sauior, & iudge. And he our eternall & most mightie God doth most plainly, eternally, and vnspeakably, behold, peize, & discerne all things that are past, ꝑsent, or to come.
Iob. 23. As holy Job doth ꝑfesse saying: doeth not God know my way, & doth he not count all my steppes? And again so speaking to God thou hast put (sayth he) my fēte in fetters, and hast watched & marked all my pathes, & hast considered the
Hier. 32. steppes of my fēte. Wherupon in Hieremie it is red: thou most strong, great, and mightie, thy name is Lord of hostes: great in thy councels, & incomprehensible in thy thoughts, whose eyes are open ouer all ꝑ sons of Adam, ꝑ thou mayest giue to euery man according to his wayes wherein he walketh. Would not an earthly iudge, or a mortal man think a great iniurie or dispight don vnto him if any of his subiects shuld in his sight & ꝑsence transgresse his ꝑceptes? But how much greater iniurie & dishonor do we cōmit against ꝑ highest, heauenly, & eternal iudge, whilest we fear not to sin

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in his sight which is truely present euerie where, yea most present and fulfilleth, iudgeth, & pondereth all thinges that are done. Here vpon (beloued) thinke alwayes vpon the diuyne presence, honour the lokes of the heauenly countenaunce, worship euerie where the pureneſſe of the diuine mynde. And blushe for shame to doe that before the highest God, which thou wouldest be abashed to doe before a good or honest man. May rather tremble and quake, and presume not to thinke or to desire that before the presence of his holineſſe, which thou wouldest be any thing at all a fearde to speake before a good or honest man. For God beholdeth the secrets of the hart, & that which vnto men, is the speach of their mouth, that which is with God is the thought of the harte. And againe, that which the earthly iudge before whom thou art iudged doth gather of thine outward deedes, the same the dreadfull and most iust God can iudge and determyne of thine inward desires, which receiueth the intent or affection of the effect or deed. That man is base, vile & vniust, which honoureth the presence, and feareth the iudgement of men, more than of God. Wherfore (my dearly beloued) let that offence neuer be attributed vnto thee, but rather beare alwayes and in all places that saying of Holy in thy mynde. The Lorde liueth, in whose sight I stand this day. And therfore (as Boetius saith) there is a great necessitie of wel doing commaunded vs, because we do all things before the eyes of ỹ iudge which seeth & decerneth al things. 1. Reg. 16.

Of the enormitie of sinne by respect of him that sinneth.

Art. 11.

HEtherto we haue treated of the enormitie of sin hauing regarde to God, against whom all sinne is committed, eyther directly or by meanes. For although certayn sins are termed to be against god, certain other agaynst the neighbour, & certain against our selues.

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HEtherto we haue treated of the enormitie of sin hauing regarde to God, against whom all sinne is committed, eyther directly or by meanes. For although certayn sins are termed to be against god, certain other agaynst the neighbour, & certain against our selues.

(I mean against the sinner himself) because that God is the nerest obiect & matter most at hand vnto some sins as vnto those that are directly cõtrarie to the diuine vertues, & vnto some other the neighbor is the nerest matter, and vnto some he him selfe which sinneth. Neuertheless all sin is against God, which detesteth, punisheth, & forbiddeth all sins. For by ỹ diuine lawes al sin is forbidden or diswaded. Now then it is requisite to speake somewhat of the enormitie of sin on the behalf of the sinner, and that as touching men.

First then the enormitie of sin may be marked by our inferioritie. For the lesse that any man is by comparisõ with a master or lawgiuer, so much the more humble, & so much the more in subiection he ought to be. Whereupon the contempt sæmeth to be somewhat) the more græuous if he become rebellious to the law giuer, or superior him self, thẽ if he himself were greater, or if a greater thẽ himself did commit it. For man himself doth possesse ỹ lowest place, in rank of matters or substances belonging to vnderstanding, may not thẽ ỹ lawgiuer the most highly exalted God, (holy vnmeasured, & to bẽ adored) disdayne much when he sæth vs vyle litle wormes of the earth (bearing clayish vessell vpon vs, being compared to vanitie and ashes, replenished in our bodies with infinite sinnes agaynst the soule) that we doe not obey his cõmaũdements, but dishonor his maiestie, and forget his benifits, yea euery houre offending him incessãtly, not harkening to his exhortations which he maketh vnto vs by his ministers, & not regarding his own prescẽce: furthermore by this cõsideration of our leudnesse & vilenesse, we ought vehemently to heape vp, aggreuate, detest, & bewaile, yea & to dispise, reproue, & to correct both our selues and all our excesses against God, since ỹ we most poore, most miserable, & most vyle creatures, which shal sone die, (yea rather dayly dying) haue so often & so græuously dishonoured, offended, dispised, & dayly do not cease to offend our lord, our most highly exalted, infinite, almightie, most glorious, and superessential God. Behold, we dust & ashes, we worms

and

and rottennesse, which lyke a flour do come forth & are wi-thred, which fly away like a shadow, & neuer do cõtinue in one estate, haue so often & so vnmeasurably, halted & dissem-bled, & so incessantly do sin against ỹ king of kings, against the Prince of all men, against the creator of the world most laudable, inuariable, & most highly exalted, who is the sim-plest, purest, most bright shinyng, & most holy ghost. Wher-fore then doe we mosse vaynely glorie? whereof are wee most foolishe proude? wherefore doe we not humble, dispise, bewayle, and correct our selues, with fastings, with stripes, with watching, praying, & other fruits of repentance. Wher-fore let vs earnestly be displeasant vnto our selues, & let vs mosse deepely & without delay humble our selues before the most pure God, dispising no bodie but our selues.

Secondarily, the enormitie of sinne (on the behalfe of the sinner) is noted by the superiorities of him that sinneth, as by preeminence & preferment in authoritie. For the more that he which sinneth be preferred in principallitie, or inditiall authoritie, the more he is bound to the more ample iustice, rightuousnesse, charitie, & exẽplare life. Especially since the iudge or president (according to the Philosopher) ought to be the liuely lawe it self, & the liuing equitie: wherby his sins become the greater and more enorme, especially if he haue authoritie in Ecclesiastical matters, and be bound to attend vnto doctrine and preaching. Wherupon that which should be to a simple man but a smal trespasse: such is accoũted in a parsonage a huge and haynous offence and sinne. 2

Thirdly, the enormitie of sin (as touching him that sin-neth) may be taken on the behalfe of the degrée or orders of him which sinneth. As the sinne of a Preacher or minister is more greeuous then the sin of a lay or simple man, both bicause of the greatnesse of their skill and knowledge, & for the good example which of them is expected. 3

Fourthly, on the behalf of ỹ science or knowledge of hym that sinneth, whose faulte is so muche the more greeuous alwayes then the faultes of hys equalles, the greater 4

that his gaines or profit in knowledge hath ben, since Christ protesteth saying The seruant which knoweth his maisters will and doth it not, shall be beaten with many stripes. As
Iac. 4. the Apostle Iames doeth also testifie saying: it is a sinne to
2. Pet. 2. him that knoweth good, and doeth it not. For as Peter the Apostle sayth: it were better not to know the way of righteousnesse, then to goe backeward from it, after knowledge of it.

5 Fiftly, on the behalfe of vertue, for the greater perfection of lyfe that a man (in times past) hath led, and the more spiritual that he hath bene, the more abhominable and more vyle he shall alwayes be in comparison of his equalles, if he returne vnto carnall and voluptuous lyfe. Suche are they which beginnyng with the spiryte, are consumate in the flesshe.

6 Sirtly, on the behalfe of his state or profession. As if a christian minister or preacher should become an Apostate, wherin (doing against righteousnes) he doth sin right deadly

7 Seuenthly, by the benifites giuen vnto him that sinneth. Because (as I haue before sayd) the more or the greater benifites that any man receyueth from aboue, so muche the greater and more enorme his sinnes bee. Wherevpon the longer & more benignely ỳ God expecteth the conuersion of him ỳ sinneth, so muche ỳ more dãpnable his sins are made.

8 Eightly, by the cõmon custome of sinning, which inducety hardnesse of harte & obstinancie. For as Salomon writeth: when the wicked man commeth vnto the depth of sinne, he regardeth it not.

9 Ninthly, by reason of the age, for one selfe same faulte is iudged more reprouceable in old men, then in yong men.

10 Tenthly by ỳ easinesse ỳ the sinner had not to haue sinned, or to haue resisted against sin. As in men of good wit and vnderstandyng, sinne is more greeuous than in suche as are prone vnto vice. Wherevpon Augustine in his xiiij. booke de ciuitate dei speaketh saying: The first precept in Paradice was broken & vyolated, so much the more vniustly, because

it

it mighte haue bene with ſo much the more eaſe obſerued and kept. For in ſinners of ſuch as be of good vnderſtanding ther is more voluntarie conſent, ſince from their inward thoughtes they are leſſe enforced vnto euyll. And therefore they doe ſinne more grieuouſly then the reſt that are their equales, eſpecially ſince they doe both abuſe gods benefittes vnhappely, and are ſo much the more vngratefull vnto their creator. By theſe thinges let euery man weigh and conſider the enormytie of his ſinnes. Becauſe in ſome men all theſe thinges (yea, fully all theſe thinges, which doe aggreuate ſinne) doe concurre, in ſome many. And in other ſome fewer. But vnto (thee my derely beloued) I propound the laſt of all theſe poyntes to be moſt ſingularely conſidered. Leaſt thou ſhouldeſt dampnably abuſe the goodneſſe of thyne excelent wit. But thou muſt (by a worthy indeuor) bend they ſelfe ſo much the more warely vnto all vertues: as it is eaſier vnto thee then vnto others, to become vertuous. The which if thou do, thou ſhalt be moſt deuoute and moſt acceptable vnto God. But if thou regard not thy doings, and geue place vnto vices, ſurely thyne iniquitie & dampnacion will be exceding greate. Wherupon Auguſtine in his ſecond booke, De ciuitate dei, ſayth: If there be any natural part apparant in thee which is laudable, it is no way perfect nor purged but by pyetie, (which is worſhipping of God) and by impietie it will be ouerthrone and puniſhed. Further of all that hath bene ſayde the very aggreuating of ſinne it ſelfe is to be vnderſtode by the other partes thereof.

Of the enormitie of ſinne, by the obiect or matter about the which it is committed.

Art. 13.

AS we haue already touched, ſome ſinnes are ſayde to be againſt GOD, ſome againſt the neighbour, and ſome againſt the ſinner himſelfe. And it is cer-

teyne, that the sinne againste God are the moste greuous generally. It is also now handled of the greuousnesse of sinne, hauing respect to God. And as those sinnes are sayde to be moste greuous, which are against GOD for his godnesse, maiestie, holynesse, charitie, and his bestowing of benefittes. So the lyker vnto God that the neighbors be againste whome the sinne is commytted, the more greuous and enorme the sinne shalbe accounted. And therevpon the

1 enormitie of sinne againste the neighbour, Is first marked by the authoritie, dignitie, and power of him againste whome the sinne is commytted. Who, (the greater his power or authoritie is) so much the more greuous it is to offend him or to trespasse against him, as appeareth by treasons cõmitted against princes. Herevpon it is very enorme & greuous to trespasse against a preacher or mynister: since it is chefely againste charitie which is due vnto them, and against iustice by the which obedience and reuerence are to

Luke. 10 be geuen them. Wherefore of such God speaketh sayinge: He that heareth you heareth me, and he which dispiseth you

Exo. 16. dispiseth me. Moyses also sayth to the rebellious Israelites: Your murmuring is not against vs but against God. And

Rom. 16. herevpon the Apostle teacheth in his epistle to the Romans: let euery liuing soule be subiect to ỹ higher powers. For ther is no powre but from God: and those things which are from god are ordayned. But he which resisteth authority resisteth against the ordinaunce of god. And they which doe resist him doe purchase to themselues eternall dampnation.

2 Secondarily, the enormytie of trespasses against ỹ neighbour is perceyued by reason of the nereneſſe of blode. As thus. It is more grieuous to kyll thy naturall brother. Or to rauishe thyne owne sister. But it is moste grieuous to sinne agaynst thy Parents. Since a sonne is borne of their substaunce and is (as it were) some parte of them.

3 Thirdly, by the benifites which the sinner hath receyued of his neighbour agaynst whome he trespasseth. And therefore (againe) it is to wicked a thinge to doe euill a-

gainst

gaynſt thy Parentes from whome the offſpring hath obteyned, being nowriſhement, attendaunce, and inſtruction. Alſo agaynſt maiſters vnto whome honour and loue are due. (Or rather according to the Philoſophers opynion, we can not yeld vnto our parents & our maiſters things equiuolent to theire deſertes. And therfore it is written. Oh how euill a man is he which abandoneth his father? and he is curſed of god which prouoketh his mother vnto anger. 4

Fourthly by the goodneſſe, vertue, or holyneſſe, of him againſt whome the treſpas is done, who, the better, iuſter, or holyer, that he be. So much the more wicked it is to doe him treſpas. For a ſpeciall honour is due vnto them that are wyſe and learned. And therefore the iniurie or lacke of reuerence that is ſhewed vnto ſuch men is accounted the more heynous fault. 5

Fiftly by the ſtate, degrée, or order, wherupon it is an exceding great offence to cõmit treſpaſſes againſt the miniſtrie.

Sixtly by reaſon of the age. For there is great reuerence due vnto the elders. And therefore to doe to them iniurie is thought the greater offence. Herevpon the ſcriptures teach vs ſaying: before a gray head thou ſhalt riſe & do reuerẽce. 6 Leuit. 19.

Seuenthly by the ſimplicitie and ignoraunce, yea, or by ỹ folly of him againſt whom the treſpaſſe is cõmitted. Who, the more innocẽt or ſimple that he be, the more crueltie it is coũted to do him hurt. And in like mãner if he be either altogether or in part depriued of his reaſonable vnderſtãding. For vnto ſuch great cõpaſſion & ſuccour ſhould be miniſtred and therfore it is coũted a great euill in ỹ booke of Iobe ſaying: The iuſt mans ſimplitytie is laughed to ſcorne. 7 Iobe. 12.

Eightly by reaſõ of the loue or truſt which we haue in any man, if we do treſpas againſt him. For the more ỹ any man doth loue one, or ỹ more that he truſteth him, ỹ greater offence it is to doe him treſpas by iniurye, hurt, or deceipt. Wherupõ it is red in Iobe saying: he ỹ is laughed to ſcorne by his freind ſhall call vpon the Lorde and he will heare him. And in Eccleſiaſties: do not forſake thyne old friend. 8 Iobe. 36. Eccle. 9.

For

For the newe shall not be lyke vnto him. Hereby the dissimulers and crafty creatures do prouoke the wrath of god.

9 Synthly the imperfection or monstrous defect of any persõ, Wherevpon it is cõmaunded in the Leuiticall lawes: thou shalt not curse the deaffe man, nor set a stumblinge blocke before him that is blynde. And therefore it is a vehement crueltie and vngodlynesse, to mocke, scorne, or offend, such

10 persons. Tenthly by the impotence, weakenesse, and nede, of him against whome the trespasse is done. And therefore it is a very enormie and grieuous sinne, to oppresse, persecute, or spoyle, the impotẽt, abiect, or nedye persones. And herevpon Salomon sayth: He that taunteth the poore doth

Deut. 10. vpbrayde his maker. And Moyses sayth: The Lord geueth sentence for the wydowe and the Orphante, and loueth the stranger. Wherevpon it is written by suche as susteyne wronge in manner aforesaid, that their cryes came vnto ẽ eares of the Lorde of Sabaoth: Eleuenthly by the aduer-

11 sitie of the neighbour agaynst whome the fault is cõmitted. And herevpon it is accounted a verie grieuous fault, to increase trybulation, or to doe iniurie, vnto them that are desolate, afflicted, or tempted. Since comfort and consolacion are due to such as holy Iobe well witnesseth that he did

Iob. 30. sayinge. I did weepe ouer him that was afflicted, & I toke compassion in my soule vpon the poore and nedie man. And in an other place. When I satt (sayth he) lyke a King that hath his armye about him, yet was I the comforter of them that mourned. Therefore a certeyne wise man doth admonishe vs sayinge: Fayle not them that wepe in conso-

Rom. 12. lation. And the Appostle sayth: we should weepe with them that weepe. By these thinges euery man maye consider the enormytie of his sinnes agaynst his neighbour, as by respect of him agaynst whome the offence is committed And generally the greater damage or euill that any man doth by trespassinge agaynst his neighbour, so much the more grieuously he sinneth beyonde his equalls in comparison. And therefore to deflower a virgin is a very huge offence. Slan-

der.

der alſo taketh away the good name which is to be preferred before ſiluer and gold. Yea and ſowing of diſcorde, which breaketh away and diminiſheth loue (that is to be preferred before ſiluer, gold, and good name) they are very huge and enorme offences. Yea, greater in all reſpectes then theft. And againe the more that the matter of ſinne or offence be conſecrated vnto God, the greater is the offence. And laſt of all (my welbeloued) it ſhalbe meete for thee diligently and wiſely to weighe the enormyties of thyne owne offences cõmytted agaynſt thy neighbour by any manner of meanes. And that accordinge to the conſiderations before rehearſed and towched, thou indeuour thy ſelf worthely to correct them. Diligently (hereafter) to eſchewe them and to behaue thy ſelfe well and orderly vnto all men accordinge to their ſtate, condicion, or quallity, euen as the Appoſtle teacheth to the Romaines ſayinge: Geue vnto all men theire dewe. Feare vnto whom feare doth belonge, and honour to whom honour appertayneth. Rom. 13.

Of the enormytie of ſinne hauinge conſideration to thend and circumſtances.

Art. 13.

FUrthermore the name of circumſtaunce in actions of vertue, is taken ordinarily by circumſtance according to ỹ place, for as ỹ place doth locally inuyron & ſtand about the matter or thing in hand, ỹ which doth cuẽ touch it, and yet is vnto it an outward affection: So the condicions of humaine actions, which concerne the very actions themſelues, and yet are without their ſubſtaunce, are called circumſtaunces. As Thomas in the firſt chapter of his ſecond treatiſe and the ſeuenth queſtiõ. Ther are (ſayth he) ſeuen circumſtaunces which are conteyned in this verſe.

Who, what, where, by what helpe, why, how, & when.

For

For a man must marke who did it, by what helpe, or assistance hee dyd worke, in what place, what tyme, to what purpose, and in what manner it was done. But for asmuch as the action taketh his proper kinde by thende or purpose whereunto it tendeth, therefore worke it selfe is of the substaunce of the action. And therefore when the ende and the worke are termed circumstaunces, it is not to be understode of the principall ende or action, in that that it is properly, but it is ment by some ende adioyned, and by some propertie applyed about the worke or action. Of these circumstaces this one. Is of greatest consideration. That is to saye: To what ende any thinge is done. And therefore to the more vnlawfull, or wicked, ende, or purpose, any thing be done, the fault is so much the more agreuated. And if any man pretend his worke to sundry ends or purposes whiche are forbydden, the more, and the more peruerse that these endes be, so much greater is the enormytie of his sinne. As if any man doe steale to the end and purpose that hee maye maynteyne delyghtes, banquitinge, and whoredome, yea, or to attayne thereby worldely promotion. And furthermore if any man be of the kynde of good men, if yet the ende or purpose that he pretendeth be vayne and lewed, the thinge then it selfe is vnlawfull. As if any man, praye, fast, and geue, almes, to obteyne mens prayses thereby. Then for asmuch as (by the testimonie of Dyonysius goodnesse is an entyer cause, (that is to say: whyther all the circumstaunces of vertue before rehearsed, doe concurre) and the defectes or euilles doe happen by the omyttinge of any circumstaunces: Therefore the grieuousnesse of the sinne is so much the greater, the more that the number of circumstaunces be which are forsaken, and the more that the partie doeth goe from the verie conuenyent circumstaunces of vertue it selfe. Herevpon let vs now not onely be sory that we doe those thinges which of their owne nature be vicyous and absolutly euill, and doe also omit things that we should doe: But also bicause we haue sinned in an in-

conuenient

conuenyent tyme, in a place more forbydden, to a very wicked ende and purpose, by dishonest meanes or assistaunce, and in a moste vnapt manner and fashion, euen vnfearfully and vnreuerently altogither, we must consider also how often, & with what māner of person, with how great delight in sinning, and with how great, or what kynde of offence to our neighbour. For the more that the desiere of sinning (I meane the verie willingnesse to euill) be more bent thervnto, the fault is so muche the more grieuous. Lykewise it is conuenyent and we must consider of the good thinges whiche wee doe whither they bee done in due tyme and place, with a right intent and reuerently, also. For it is more grieuous in the time of diuine seruice on ỹ holy daies, and in the church, to haue a wandring mynde, to tattle, to loke gazinge about, and to set mynde, vpon vice and wickednesse. Therefore (my welbeloued) indeuour thy selfe to fulfil the good deedes wherevnto thou art bounden, with the circumstaunces before rehersed as much as in thee lieth and doe heedely consider the grieuousnesse of thy sinnes, by all these thinges now rehersed which doe aggreuate sinne and wickednesse.

Of the deformytie, hatefullnesse and loathsomnesse of sinne by consideration of it selfe.

Art. 14.

BEcause god which is dishonoured by sinne doth consist of an infinyte great honorablenesse, amiablenesse and bewtie: Therefore sinne is iudged to be also of an infinit loathsomnesse, hatefulnesse and deformytie. For asmuch as it is displeasing, & cōtrary, to the diuine

diuine will, holyneſſe, and equitie, herevpon ſinne ought (by the lawes of God) neyther to be committed noꝛ to be alowed foꝛ no cauſe, foꝛ no feare of damage, danger, oꝛ toꝛment, noꝛ foꝛ any loue of commodytie, pꝛoſperitie oꝛ ioye. Yea, rather ſhould a man willingly receaue & indure moſt grꝛeuous death, then to incurre the leaſt ſinne. And therefoꝛe whoſoeuer doth either foꝛ flatterie oꝛ foꝛ menaces oꝛ by regardinge mans fauour, yeld vnto ſinne, he declareth ſufficiently that he is imperfect. To conclude, the leaſt euill of the fault, that is to ſay: The leaſt ſinne is moꝛe hatefull and moꝛe to be fledd from, then any kynde of euill in the payne oꝛ any kynde of punnyſhment (yea, though it be infernall) as touchinge that it is mꝛerely punniſhment. Therfoꝛe we ought not to ſinne foꝛ the auoyding of any toꝛment, loſſe, oꝛ diſcomodity, but rather ought a man to be willing to beare any payne then to offende God: Foꝛ to offende god is as much as to leſe God. (I meane the vnmeſurable goodneſſe of God) and to ſet our owne wicked wills directly againſt his moſt holy will. And therefoꝛe now (my welbeloued) conſider how great is their frowardneſſe & how farr are they diſtant from true perfection, whoſe whole affection tendeth day and night to doe thoſe thinges which are foꝛbydden by thy diuyne lawes. Which by flattery, gyftes, & pourſute, doe labour to dꝛawe thoſe thinges, vnto their conſent, with the which they may fulfil ther moſt filthy deſiers. And which ſtudie to be honoured, to be inrytched, and to haue their pꝛoꝛpietie in this woꝛlde. Therefoꝛe let ỳ ſtate of our myndes ſtand inflexible. Let vs neither be puffed vp with pꝛoſperitie noꝛ yet ouer come with aduerſitie. Neither let vs fall hedlong from the way of righteouſneſſe through feare of mans diſpleaſure, rebuke, oꝛ diſmaying, and let vs beyond all compariſon feare the death of the ſowle (which is ſinne) moꝛe then the death of the body.

Againſt thoſe which doe more feare, eſchewe, and hate, the euill of the punniſhment, then the euil. of the fault.

Art. 13.

Feare

FEare is the flying from or deteſting of euil. Therfore the worſe that any things bee, the more to be fled from, and the more deteſtable they are iudged to bee. For as muche as euil is the obiect of feare: ſo ỹ it is alreadie euident that the euil of the fault is vnmeaſurably to be fled frõ. But the euil of the paine or the puniſhment of ſin, or any kynde of afflictiue aduerſitie, is not (in it ſelf) abſolutely euil, or ſimply to be fled frõ or auoyded. But it is iuſtly ſent by God, & is profitable in this world to the taking away of ſin, & the powring of grace vpon vs. In hell it is the worke of the diuine iuſtice, & ordeyned for the fault although it be hurtfull vnto the dampned. If thẽ ſince theſe things are ſo, how vnperfect, vyle, & childiſh, are they which in this life do rather feare & flye from the iuſt puniſhment, confuſion, & rebuke of their ſinnes, then from the very filthie deformitie of ſin it ſelf, the diſpleaſure of the diuine holineſſe, and the diſhonor of the higheſt God? Theſe be thoſe diſordered and miſerable creatures in whom priuate loue doth wey downe godly loue, in whom ſeruyle feare is greater then chyldiſh obedience, which doe more honour, dread, and eſteeme the ſight & iudgement of the world thẽ of god: neuer fearing to doe that in the preſence and beholding of God him ſelf, which they would be abaſhed to doe in ỹ ſight of a man being their iudge in this world. Theſe are more ſorowfull for their own tẽporal or corporal diſcommodities, loſſes, or puniſhments, thẽ for gods diſpleaſure for the loſſe of grace, or for the wounding of their ſoule. Theſe men doe pretend & fayne a certaine amendment, whẽ the iudgement & examination of men is at hand or approcheth. But when he is abſent, whom they feared and is not loked for, to returne ſhortly vnto iudgement or puniſhment, thẽ they liue as they did before. Go to then (welbeloued) let vs feare God moſt ſincerely, let vs (without all compariſon) hate the euil of the fault, and hartely imbrace ſuch puniſhment as is layd vpon vs for ſinne, yea and let vs beare it patiently.

And let vs most faithfully bewayle and lament the hurts of the soule (that is sins) more thē the losse of temporall things, or the afflictions of ỳ bodie. Last of all, we shal be able to accomplish all these things, if we mark effectually that saying of Salomon: My sonne honor God, & thou shalt prosper. Besides him, sée thou feare no man. And agayne he sayeth: Hée that feareth God, doth tremble at nothing, and he ỳ feareth man shall sone come to distruction. I meane not that wée ought not at all to feare our superiors, since ỳ Apostle Peter sayth: Seruants be subiect vnto your masters with all feare. But my meaning is, that they are not to be dreaded as mē, but as the Vicars & ministers of God, least through the fear of them we offend God by any meanes. Now pray vnto the most merciful God hartily, & incessantly for grace, to obtain the perfection in this article héere discribed.

Prou. 7.
Prou. 29.

How sundrie men, vpon sundrie causes and motyues, doe eschue sinnes.

Art. 16.

FUrthermore there are some which are withdrawne from vices with onely seruile feare. That is with the dread of punishments and not with an affection to felicitie, nor with the verie sincere loue of God. These men (as long as they continue suche) are not acceptable to God, yet such kynd of feare is not altogither vnprofitable, in as much as it withdraweth from sin. There is nothing that is done as it ought to bée, or acceptable & pleasing of God, vnlesse that proceed of the charitie of God, and bée done by the loue of rightuousnesse. As Augustine in the xix. booke De ciuitate dei: vices (sayeth hé) are ouercome by a labourSome difficultie. Neither it is possible to doe that truly or sincerely, but onely through a delight in true rightuousnesse. But they which doe séeme (by the meanes before rehear-

rehearsed)to decline from euill,and to do some good things, are euill and vnfaithfull seruants,because there remayneth in them an affect to sin, and a well lyking vnto things that are euil. Of such kynde of seruantes our sauior sayeth to his Apostles: I will not now call you seruantes:for the ser- Iohn.15.
uaunt knoweth not what the master doeth. And agayne: Iohn.8.
some doe eschue sinnes in hope of rewarde, and desire of euerlasting felicitie. In these men the loue of God is not perfect and altogither sincere without dissimulation,because they are bended backewardes towardes them selues, beholding and thinking vpon their owne commoditie,and occupie themselues most in thinking of their hyer & reward. But if such do more regard & affect their owne commoditie then the honor of God: If they be more induced by ỹ affectiō of priuate loue,thē by the motiō of diuine charitie,vnto ỹ doing of good workes,thē they deserue nothing,& are rightly named mercenary mē. Neuertheless it is lawful to serue god, by ỹ beholding ỹ reward, & by ỹ affectiō to heauēly felicitie. So as ỹ honor of God be preferred before a mans owne reward, & that ỹ verie reward of blessednes which is desired, be ordred & diposed to ỹ honor & glorie of God. The which who so doth,he shal not onely not be a mercenarie,but farthermore a friend: because he loueth God & righteousnesse aboue all things. Whereas they which are not yet perfect, are accompted to haue a beginning feare or mixed dread:because they withdraw themselues from sins,& do also apply them selues to vertues,partly by the feare of ỹ punishmēts of hell,or these temporall & present paynes, and partly by the hope of heauenly rewardes. Notwithstanding ỹ loue of God(in them)doeth ouerwey priuate loue, & they desire the honor and glorie of God both firstly,and finally. And therefore they are in the state of health and grace. Furthermore there are others which wdraw thēselues & depart frō sins,& do good,by ỹ onely loue of the diuine godhead,& the true and sincere zeale of his honor, being conuerted feruently with their whole mynde vnto God. And suche desire or couette

nothing els (at all) but that God being glorious & holy, should be in all things honored & loued, and doe neuer think vpon the reward, nor haue respect thervnto. Which bow not back toward themselues, but rather doe altogither dye vnto thē-selues, to the end they may most purely liue vnto God. As the Apostle witnesseth saying: I liue not now, but Christ liueth in me. Farthermore if these men do at any time think vpon their reward and desire it, that shall not proceed of inordinate backe bending towards themselues, but by a charitable relation vnto God, & bicause it is gods wil & pleasure that they should desire eternall felicitie, as men confirmed in gwdnes, & happely inioying God: that they should most perfectly apply their whole mynd vnto his honor, loue & praises. And so the loue of the reward shal not repugne the perfection of charitie. These are the friends & sonnes of God, whose minds are cōuerted into the most pure affects of diuine charitie, and the zeale of rightuousnes. And these men do in all places, & at all times behaue themselues vertuously: bicause the reason of wel doing, is vniforme, pure, & stable in them, euen as God him self, being the perfect loue, the zeale of verie rightuousnesse, the presence of the diuinitie, the loue of purenes, the mightie affection of diuine honor, the wel pleasing of gwd & honest things, & of all vertues. Now then (my welbeloued brother) flye from vice and exercise gwdnes, rather by the most pure loue of god, ỳ zeale of equitie, & affection to purenes, then either by feare of paynes, or respecte of rewards. And if thou haue not yet attayned ỳ perfectiō, pray vnto god therfore, & in ỳ mean while flie from sins. At ỳ least by fear of eternal dāpnatiō, & ỳ loue of ỳ heauēly blessednes.

Psal.

That we are not able in this life fully to comprehend the enormitie of sinne.

Art. 17.

As Augustine speaketh in the xxj. booke de ciuitate dei, the payne & eternal punishmēt which is apointed for temporal sins, doth therfore seme hard & vniust vnto mans sences,

sences, because in this lyfe we lacke that sence and vnderstanding of the highest and purest wisedome, by the which it might be perceiued how much wickednesse is committed in preuaricatiõ & dissembling with God. For we haue alreadie manifoldly shewed ỳ the enormitie of sin is so much the greater, as the goodnesse of God is greater, before the which the frayle goodnesse is by sin preferred. And lykewise ỳ the higher Gods maiestie & authoritie are, which by sin are dishonoured, yea how much the greater gods holines & equitie be, which do abhorre ỳ filthinesse of sin. And again ỳ greater that gods charitie be towards vs, & the more & better ỳ his benifits be, which he hath bestowed vpõ vs. And because we are not able to comprehend in these fleshly sences & natural mynde, the vnmeasurablenesse of the diuyne bountie, ỳ vndiscribabe highnesse of the diuine maiestie, the most cleare infinitenes of the diuine holines & equitie, & the greatnes of the diuine loue, & of his benifits towards vs, nay rather that we are not able with a cleere eye to behold them: I do therfore certaynly beleue that we can not fully know ỳ enormitie of sin whilest we are in this estate. Herevpõ the perfect & holy men, ỳ more sincerely & loftily ỳ they did behold God in this world, & did in their myndes (being lightened & anointed frõ aboue) the more diligẽtly mark those things wherby the enormite is agrenated & the better perceiued (wherof I haue alreadie handled many) so much the more they dispised, humbled, & corrected themselues, yea & did most vehemẽtly ponder, bewayle, & chastise the least sinnes. To conclude: one sin is aggreuated by another. Since therefore, the sins of our affections, spæches, things committed & omitted, be so many that they exceed & escape the knowledge and nombring of our thoughts & mindes: it is certayn ỳ we can not vnderstande the enormitie of our vices, but by a verie singular grace from God. And therefore it is written: who vnderstandeth his faults: purge me O lord from my hidden faults: & from offences vnknown spare thy seruant. Herevpon in all respects we ought (by right) patiently & võ all gladnesse to sustein all aduersities whatsoeuer happẽ vnto vs, Psalm 18.

for our so hidde lurking many & great offences. But bicause we do not ponder nor consider the enormitie of our sins, bicause we do not humble our hartes low inough before God, bicause in aduersities we doe not giue thankes vnto God, which loueth vs, rebuketh vs, & chastizeth vs: but being ouercome with impatience, we fall into disordinat sorow and baseneſſe of courage. Yea further bicause the other things a little before rehearsed, which do aggreuate sin as wel on the behalf of the sinner, & of the obiect or matter whereaboutes the sin is committed, as also by means of the endes & circumstances are so many & so great in particularitie, that none of vs can distinctly know them all: Therfore we are not able fully to vnderstād the greuousnes of our sins. But we ought infinitly to humble our selues, & hartely to call vpon the diuyne clemencie, and onely to breath to, or take comforte in the mercies of God. And to say with the true penitent sinner: myne iniquities haue ouer taken me, & I had no power to see them. And againe: our iniquities are multiplyed ouer our heads. And in another place: our sins are growne vp to heauen. Last of all: though we can not fully comprehend the hugeneſſe & enormitie of our wickedneſſe. Yet by that most bitter, eternal, & infernal payne which the iust God appoynteth for our sins, it appeareth doubtleſſe ỳ they are truly so incomprehensible, great & enorme: which God doth yet neuertheleſſe euen in hell, mingle mercy with his iustice, in that he punisheth leſſe thē we worthily deserue. And yet the enormitie of any mortall sin (howe little so euer it bee) is so great ỳ there is no creature in the whole world so welbeloued of God, but he would hate him & dampne him (for euer) for one of these grieuous sins, if he finde it in him finally, at his ending. Yea & so great is the enormitie of sin that it maketh the sinner so displeasing vnto God as he him selfe doth not remember, any good thing which the sinner did before. As our Lord & iudge did testifie by Ezechiel saying: if the iust man do turn away him self, & worke iniquitie, I wil not remember all ỳ righteousnes which he hath don. Therfore

Eccch. 18.

foꝛe he that ſtandeth, let him take hæd ꝑ he fal not: no man is ſure. And in the Pꝛouerbs it is ſaid: bleſſed is ꝑ man which is alwayes fearfull. And furthermoꝛe howe great the enoꝛmitie of ſin is, it may hereby be marked, that no creature was fit to make ſatiſfaction foꝛ the ſin and tranſgreſſion of mankinde, and to take away the ſame, but it became the verie onely begotten of God, yea and it behoued (by a certaine meane) the true & vnmeaſurable God, to be incarnate, and to ſuffer and dye, foꝛ the redemption of men from the gylt of ſin. If thou mark theſe things rightly (my welbeloued) thou ſhalt abhoꝛre ſins, thou ſhalt bewayle them, and flye from them. And ſhalt warely behaue thy ſelf befoꝛe the pꝛeſence of the diuyne maieſtie. 1. Cor. 10. Prou. 28.

Of the ſundrie effectes and hurtes that come by ſinne,

Art. 18.

COntrarie cauſes are accuſtomed to haue cõtrarie effects. But ſinnes and their vicious qualities, are contrarie to vertues and their actions. Then as grace doeth make nature perfect, ſo ſin doth infect it, hurte it, & imbaſe it. And as vertues and the giftes of the holy ghoſt, doe make the ſtrengthes and foꝛces of the ſoule to be readie, pꝛompt, and eaſily inclined to well doyng, yea and (by meane and woꝛking of the holy ghoſt) verie wel and readie nimble therevnto: So ſinne and vitious qualities, doe foꝛeſlow the foꝛces befoꝛe named, & draw the backward from goodnes, make them weak & vnready to do wel, pꝛone and pꝛompt to euil, yea they make them eaſily inclined to a diuiliſh inſtinct, and to follow the violent ſway and foꝛce of affections. Herevpon Hugo in his booke of the Arck of Noe ſayeth: what temptation ſo euer doeth aſſayle a ſoule foꝛſaken, and abandoned of diuyne ſuccour, it ouerthꝛoweth it. And Beda witneſſeth; that a manne fallne into ſinne,

is dispoyled of the frée grace of God, and wounded in hys owne naturall forces.

1 Therfore to the ende that we may orderly procéede, we muſt firſt ſay that ſinne doeth diſpoyle the mynde of the frée giftes of grace, of charitie poured vpon vs, & of all the other vertues which procéed of the giftes of the holy ghoſt, which make vs acceptable vnto God.

2 Secondarily, it blotteth & defileth the ſoule, which blotting doth accompanie the ſpoyle of thoſe frée giftes, and is the loſſe of the ſpirituall beautie and comelineſſe. For euen as in corporall matters, a blot or ſpot is the loſſe of proper beautie & comelineſſe, by the getting of any foule thing: So in ſpiritual things, a blot is ſet for ỹ loſſe of ſpiritual comelineſſe. Now the ſoule hath two kindes of comelineſſe: ỹ one is of the natural light or reaſon: that other is of ỹ diuyne lightning by grace. Furthermore if the ſoule cleaue faſte to theſe baſe earthly and carnal things, it doeth worke altogither againſt the light of the natural reaſon, and the grace of the diuine beautifying. And ſo the ſpiritual comelineſſe (as touching the natural light) is diminiſhed & darkned: but (as
3 touching the light of grace) it is altogither taken away.

Thirdly, ſinne byndeth vnto perpetuall payne. As Iude in his canonicall Epiſtle ſayth of the wicked: that a depth of
Apoc. 14. darkenes is reſerued for them for euer. And it is red in the Apocalips alſo: the wicked and vngodly man ſhall be tormẽted with fyre & brimſtone, and the ſmoke of his tormentes
4 ſhal goe vp for euer and euer.

Fourthly, ſinne doeth make the conſcience it ſelfe bitter and vnpleaſaunt. For as that wiſe man lefte in writing: a troubled conſcience doth preſume horrible things. Wherevpon one of Iobes friends doth affirme ſaying: The ſound of terror is euer in the eares of the wicked. Therefore Ieremie ſpeaketh ſaying: it is bitter and vnpleaſant for thee to haue left the Lord thy God. For ſin doth ingender a priuie gnawing in thy conſcience, whẽ remorſe of ỹ ſame vexeth an euil mã ſaying: heere ſpiritual gladnes, inward peace, and orderly mirth & iollitie haue no place in ỹ wicked men.

Fiftly,

Fiftly, ſinne doth harden & indurate the minde, ſo that it is not able to receiue compunction and grace. Neither doth the woꝛd of god enter into the ſecret partes thereof. But doth reſiſt good & holeſome things: vnleſſe god geueth ẏ moſt méke & clement helpe of his almighty grace. And ſo molify ẏ hart. And therfoꝛe Salomõ in his booke of pꝛouerbs doth affirme: the wicked (ſayth he) whẽ he cõmeth into ẏ depthes of ſinne, doth not regard it. And in Eſay, god ſayth to him that is filled with vice and euill quallities: I knowe that thou art hard harted. And thy necke is lyke vnto a ſtéele bowe. And thy foꝛehead is of bꝛaſſe. Theſe that are thus indurate doe not bluſhe at their euill déedes, but rather reioyce when they haue done euill and triumph in moſt wicked thinges. Wherevpon Ieremy doth witneſſe of ſuche ſaying: Thou haſt a face lyke the foꝛehead of an harlott: ſo that thou wouldeſt not bluſhe. Foꝛ the longer, moꝛe gréeuouſly, oꝛ oftener, that a man ſinneth, the moꝛe his reaſon & vnderſtãding is blinded. And ẏ moꝛe ẏ his reaſõ is blinded, ſo much ẏ moꝛe he erreth & goeth aſtray. Taking euil things foꝛ good things, falſe foꝛ true. Hurtfull vayne & vyle things, foꝛ helthfull, certayne and pꝛecious thinges. 5

Sixtly, ſinne maketh him that ſinneth inſenſible as touching thoſe thinges that are foꝛ his health and ſaluation. Therefoꝛe the woꝛdes of God doe not ſéeme ſauoꝛy vnto him. Neither doth he perceaue his owne peril. Herevpon Moyſes ſayth to ſome in Deuter. God hath not geuen you (ſaith he) a hart of vnderſtãding, and eyes that ſée, oꝛ eares ẏ might heare. Foꝛ it is wꝛitten in the Actes: Such men harken with an euill will, & doe ſhutt their eyes leaſt they ſhould be conuerted and lyue. 6 Deut. 29. Acts. 28.

Seuenthly, ſinne kylleth the ſowle, bicauſe it taketh ẏ lyfe of grace from it, and doth depꝛyue it of the true lyfe which is Chꝛiſt. And the ſinner is thereby lyke a ſtynking rotten, and moſt filthy carcaſſe in godes ſight. Herevpon we reade in the Apocalips. Thou haſt a name to lyue, but thou art dead. Foꝛ I finde not thy woꝛkes full beforꝛe the 7

Lorde my God. Synne doth also (according to Augustine) in an hillate and bringe to nothing. Bicause sinne it selfe is nothinge, and all men by sinning come to nothinge. By leesinge the essentiall beinge (not of nature) but of grace.

8 Eyghtly, one sinne doth drawe and dispose a man vnto another. So the sinne which foloweth doth become bothe a sinne and the payne of a sinne. For of it selfe it is a sinne. And by respect of the sinne which went before it, it is also the peyne of a sinne. Bicause the sinner by the desartes of the former sinne doth iustly deserue to be forsaken of God: And so falleth into sundrye vices. Wherevpon according to Gregory: A sinne which is not washed away by a repentaunce, doth by and by drawe one to another sinne by his owne weight, and swaye.

Ninthly, sinne doth make such vertuous dædes which were done before to be vnfruitfull & dothe exclude man frō the glorie of the heauenly kingedōe. As it is written: Let ỳ wicked be taken away least he should sée the glorie of God.

10 Tenthly, of a member of Christ, it maketh one a member of the Deuill. For as by faith we are incorporate in Christ, so by deadly sinne, (leesing fayth, we are incorporate in the Deuill, who is the head and Prince of the vniust.

11 Eleuenthly, it maketh man (who ought to be the Temple of God) to be lyke vnto hell. For as in hell ther are fier, cold, stynche, darkenesse, wormes, confusion, thyrst, and hatefulnesse, of all that is good and honest: So in a sinner there are, the fyre of anger, impacience, and couetousnnsse, the cold of enuie, the stynche of lecherie and ryot, ỳ worme of conscience, the thyrst of concupiscence, the disorder and peruyshnesse of mynde, and the lothesome detesting and hating of vertues.

12 Twelfely, sinne maketh a man vnstable. For the sinner is ouerthrowne, tossed, and caryed about with euery wynde of passiones, temptations, and vices.

As

As it is wrytten, the wicked ſhall walke aboute: for they are as the duſt which the wynde driueth from the face of the earth: bicauſe their harts are not made faſte vnto the higheſt, vnchangeable, onely true and moſt perfect goodneſſe. Therefore they wander in thinges created, and are deuided in mynde, and are moſt vnordinately affected. Wherevpon Jeremy ſpeaketh ſaying: Jeruſalem hath committed ſynne, and therefore it is become vnſtedfaſt. Furthermore euen as the bayte vpon the hooke doth beguile the fiſhe, ſo doth ſynne beguyle the ſynner. Bicauſe whiles he doth vaynely and wickedly delight therein. It bringeth him to euerlaſting ſorrowe. Herevpon Auguſtine in his. xiiii. booke De ciuitate dei doeth affirme ſaying. We may well ſay that all ſynne is a lye. For we doo not ſynne (ſayth he) but of a deſyer that good may come to vs. And yet of all ſynne euell commeth to vs. Againe, ſynne doeth make the ſynner lyke vnto a Serpent, which goeth vppon his breſt, and eateth the earth. Pſalm. [illegible] Pſalme. [illegible].

Euen ſo ſinners doe cleaue faſt vnto ſinne, and doe ſtriue to fill and glutt themſelues therewith. Sinne doth alſo ſhewe ỹ the ſinner is a fole. Bicauſe by ſinning euery man doth more and more, ouercharge, greeue, and oppreſſe, himſelfe. He gathereth and layeth vpon his owne ſhoulders the ſticks wherewith he kendeleth the fyer that burneth him in hell. Yea he ſerueth him which requyreth & ſeeketh nothing but his eternall dampnation, and will ſo much the more, torment him, the greater ſeruice that he hath done him. Furthermore ſinne doth take away true libertie. And maketh thereof moſt miſerable bondage. Bicauſe (as our Sauiour witneſſeth by the Euangeliſt) Euery man that ſinneth is the ſeruant of ſinne. Therefore Auguſtine in his fourth booke De ciuitate dei: Doth confeſſe that the godman, although hee ſerue, is yet a free man. But the wicked (ſayth hee) yea, although hee reigne, is yet the ſeruant of as many maiſters as he hath vices. And againe in the fourth booke hee ſaith that the will of man is then truely in freedome, when it is not in bondage to vyce or ſinnes.

And

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9 Ninthly, sinne doth make such vertuous dædes which were done before to be vnfruitfull & dothe exclude man frō the glorie of the heauenly kingedōe. As it is written: Let ỳ wicked be taken away least he should see the glorie of God.

10 Tenthly, of a member of Christ, it maketh one a member of the Deuill. For as by faith we are incorporate in Christ, so by deadly sinne, (leesing fayth, we are incorporate in the Deuill, who is the head and Prince of the vniust.

11 Eleuenthly, it maketh man(who ought to be the Temple of God)to be lyke vnto hell. For as in hell ther are fier, cold, stynche, darkenesse, wormes, confusion, thyrst, and hatefulnesse, of all that is good and honest: So in a sinner there are, the fyre of anger, impatience, and couetousnnsse, the cold of enuie, the stynche of lecherie and ryot, ỳ worme of contience, the thyrst of concupiscence, the disorder and peuyshnesse of mynde, and the lothesome detesting and hating of vertues.

12 Twelfely, sinne maketh a man vnstable. For the sinner is ouerthrowne, tossed, and caryed about with euery wynde of passiones, temptations, and vices.

As

As it is wrytten, the wicked ſhall walke aboute: for they are as the duſt which the wynde driueth from the face of the earth: bicauſe their harts are not made faſte vnto the higheſt, vnchangeable, onely true and moſt perfect goodneſſe. Therefore they wander in thinges created, and are deuided in mynde, and are moſt vnordinately affected. Wherevpon Jeremy ſpeaketh ſaying: Jeruſalem hath committed ſynne, and therefore it is become vnſtedfaſt. Furthermore euen as the bayte vpon the hooke doth beguile the fiſhe, ſo doth ſynne beguyle the ſynner. Bicauſe whiles he doth vaynely and wickedly delight therein. It bringeth him to euerlaſting ſorrowe. Herevpon Auguſtine in his. viii. booke De ciuitate dei doeth affirme ſaying. We may well ſay that all ſynne is a lye. For we do not ſynne (ſayth he) but of a deſyer that good may come to vs. And yet of all ſynne euell commeth to vs. Againe, ſynne doeth make the ſynner lyke vnto a Serpent, which goeth vppon his breſt, and eateth the earth. Pſalm. xiiii. Pſalme. xl.

Euen ſo ſinners doe cleaue faſt vnto ſinne, and doe ſtriue to fill and glutt themſelues therewith. Sinne doth alſo ſhewe ỳ the ſinner is a fole. Bicauſe by ſinning euery man doth more and more, ouercharge, greeue, and oppreſſe, himſelfe. He gathereth and layeth vpon his owne ſhoulders the ſticks wherewith he kendeleth the fyer that burneth him in hell. Yea he ſerueth him which requyreth & ſeeketh nothing but his eternall dampnation, and will ſo much the more, torment him, the greater ſeruice that he hath done him. Furthermore ſinne doth take away true libertie. And maketh thereof moſt miſerable bondage. Bicauſe (as our Sauiour witneſſeth by the Euangeliſt) Euery man that ſinneth is the ſeruant of ſinne. Therefore Auguſtine in his fourth booke De ciuitate dei: Doth confeſſe that the godman, although hee ſerue, is yet a free man. But the wicked (ſayth hee) yea, although hee reigne, is yet the ſeruant of as many maiſters as he hath vices. And againe in the fourth booke hee ſaith that the will of man is then truely in freedome, when it is not in bondage to vyce or ſinnes.

And

Pro. 4. And Salomõ in the booke of his Prouerbes protesteth: That righteousnesse doth rayse vp and enoble the people. But sinne (sayth he) doth make people miserable. For if paine make a man miserable, and ỹ fault much more miserable, then shall it so much the more in all respectes make him miserable, as the fault is, more detestable then the payne is. Wherevpon Augustine in the xi. booke de Trinitie sayth: To will or desiere (sayth he) that which is not decent, is a most miserable thing. And agayne sayth he, euery man is made miserable by onely euill desier. But more miserable by power thereof. For thereby the desiers of an euill thought are fulfilled. And bicause the sinner doth cleane & sticke fast vnto vayne thinges, therefore sinne dothe finally Rom. 6. leaue him (which sinneth) vayne and voyde of all thinges. As the Appostle sayth to the Romanes. What fruite had you then (that is to say in sinne when you sinned) in those thinges where at you now doe blushe. For the ende thereof is death. Furthermore sinne doth chæfely greue the sinner, at the tyme of his death. For it maketh him sorowfull for the losse of the temporall thinges (that is to say: The delightes, ritches, and honors of this worlde) which he loued. It maketh him also to feare the streight iudgement of God. The infernall punyshementes of the spædy cõmyng of the Diuills. Who then doe cheifely indeuour to drawe ỹ sinner into desperation and many other euills. And then the wicked is sorowfull that he hath lost and spent his tyme so viciously & vnfruitfully. Here withall after death, sinnes doe vnspeackeably græue the vniust. Bicause they shewe ỹ they are before the iust iudgement of God most worthy of euerlasting payne and confusion. And then they morne to here that terryble word: Goe you accursed into euerlasting fier. And doe vnrepayrcably hold them as turned alwaye from the high godnesse & fountayne of true felycitie. And lastly: As sinnes are hurtfull to them that are in sinne themselues, euen so then græue those which by repentaunce doe withdrawe themselues from sinnes.

First,

Firſt, bicauſe it neuer recouereth the glorye of the firſt innocẽce. As a mayde once deflowered can neuer be a virgyne againe. 1

Secondarily, bicauſe it bryngeth vs to payne and penaltie. 2

Thyrdly, bicauſe it kepeth man back from glory. For the penytent ſhall not enter vntill, through Chriſt his merites and mercy, he be reſtored to the pureneſſe which he had in baptiſme. 3

Fourthly, bicauſe he ſhall neuer recouer the tyme paſt, & loſt, & which he might haue gayned with reward. Yea and it happeneth often tymes that the ſinner being penitẽt doth yet (by the dreggs and reliques of his old accuſtomed ſinnes) become more cold in his affections, more ready to the lotheſomeneſſe of good thinges, darker in his vnderſtandinge, weaker to doe well, and much more fraple and fæble to reſiſt the euill. And therefore Auguſtyne in his eleuenth booke de ciuitate dei doth ſay: Our mynde (ſayth he) in the which reaſon and vnderſtanding naturally haue reſidence, doth become vnable and weake (by certein cold and darkeſome vices) not onely to cleaue to the fruicion of God but alſo to beare and abyde that vnchangable light. Vntill ſuche tyme that beinge from day to day healed and renewed, it maye be made capable of ſuch great felycitie. Whereby it is manifeſt how folyſhely they behaue themſelues which foreſlowe their conuerſions and ſaye that after a certayne tyme they wilbe altogither conuerted yet remayninge the meane while in their vices and wickedneſſe. For they doe not rightly weighe into how many daungers, perrilles, & hurtes, they fall in the meane tyme. And therefore ſinne doth alwayes hurt many men. 4

Firſt, him which ſinneth. 1

Secondarily, the neighbours and all the church of god. Bicauſe in the meane while the neighbour thereby taketh offence, and the church it ſelfe, which is an armye to withſtand the Deuill, is (by a certayne kynde of meane) there- 2

by

by also diminyshed, and weakened, by him which is wickedly conuersant and occupied.

3 Thirdly, it hurteth also those that are dampned. Bicause the more that discend into hell the greater horror, howling, and tormentes there are. For that prouerbe hath there no place whiche sayth: Solatium est misero, socium habere miseriæ.

4 Fourthly it hurteth (by a certayne meane) the blessed in their habytations. By meane of subtraction. For the greater and more copyous that the number of the blessed is, the reward accidentall is thereby made the greater, by the happy societe, one of them glorying in an others felicitie.

5 And lastly, the sinner doth incurre many euills and daungers, by relapse into his olde vices. For his faultes are made the greater, and so more hardly to be forgeuen. As Ieremy. 2. Ieremy witnesseth saying: How vyle art thou made by returning vnto thy wayes? For a wound hurt againe, is the hardlyer and more slowly healed. God also is made the harder to be pacified. And the Deuill the stronger to possesse, Lucke. 11 as Christ sayth in the Gospell: That then goeth the Deuill and taketh vnto him seauen other spyrytes worse then himselfe. And going in he dwelleth there. And the ende of that man is worse then the begynning. Also sinnne is fortified to preuayle before the iudgement of reason. As Augustine speaking of him selfe doth say. More preuayled the encreasing euill then the vncustomed goodnesse. Lastly euen the sinner himselfe becõmeth more impotent to ryse. And thus behold (my welbeloued) how many and how vnspeable euill thinges a man doth incurre by sinning. And surely if thou doe not amend thy liefe by reading and knowing these hurts, and daungers whiche come by sinne. If thou doe not detest and abhorre sinne, if thou doe not walke in pureneese of lyfe before God, then shalt thou bee vnexcusably reproued of great faultes by thyne owne vertues. And shalt not doe that whiche becõmeth the naturall goodnesse of thyne excelent wytt. For it is apparant by these things

how

how truly Auguſtine ſpaks in his twelfe booke De ciuitate dei: ſaying: Synne hurteth nature. And by that meanes it is contrary to nature. And yet by that vice nature is apparant to be great and lawdable. For by what meanes ſo euer vyce be blamed, by the ſame vndowtedly nature is prayſed. For the right blaming of vyce, is bicauſe thereby a lawdable nature is diſhoneſted.

Of the infinite mercy of God.

Cap. 19.

WE haue already ſpoken many thinges of the enormytie, filthyneſſe and impietie of ſinne. And it is now thereby made manyfeſt, how vehemently the holy and moſt higheſt God, is diſhonored by ſinne, and how he hateth and abhorreth the ſame. Therefore leaſt any man ſhould by conſideration thereof, fall into weakeneſſe of courage, or be broken with diſperation, or faynt with ouer much ſorrow, or pyne and wyther away with vndiſcrete curyoſitie, We will ſay ſomewhat agayne of the incomprehenſible and vnmeaſurable mercyes of God. And therefore as the godneſſe of God is pure infinite and moſt plentifull, ſo the ſweeteneſſe of his liberalitye, and his clemency is altogither vnſpeakeable, vnlimytable, and vnercogitable. Exceding and infinitely paſſinge, all our mallice, nede, and miſerie. Yea, more then all the waues in the Sea paſſe a lyttle droppe of water, or the great heape of the whole world doth paſſe incomparably the leaſt ſede that is. Let no man therefore diſpare by the enormytie of vyces. For thereby hee ſhould offer an extreme iniurye to the diuyne mercy. And ſhould moſte vehemently diſhonor the vncreated verytie of the higeſt GOD. As though Gods godneſſe and clemency

which

(which hath promysed forgeuenesse and grace vnto all men how full of iniquitie so euer they be, if they doe truely repēt) were lesse then his wickednesse. To conclude is not ẏ mercy of the glorious God, and he which is onely to be worshipped, most infinite, who in euery moment doth perceue so many sinnes, to be done in this worlde and seeth himselfe to be dishonored, dispised, and blasphemed, so vnspeakeably of so many sinnes, and yet doth preserue them in beinge, doth vncessantly communicate vnto them, the goodes of nature, & of fortune, doth norwrishe them, cloth them, & prouide for thē, yea since (according to ẏ which hath bene said before) ẏ enormity of sinne is so incōprehensible, euen therin ẏ wonderfull greate, and infinite pytie of God, doth appere that he euer will vouchesafe, to be reconciled or to behold, or to receaue into his grace & fauour, the man w̄ whome hee were but once offended or displeased by sinne: And beholde euen those of whome he hath bēn so often times offended by such greuous sinnes, by whome he hath bēn so often contempned, & set behynde earthly thinges in comparison, he doth not onely vouchsafe to receue them vnto forgeuenes, grace, & fauour, but often tymes he doth preuent them in incomprehensible pyetie, and doeth happely change their hartes (by inward compunaion) vnto saluacion: taking from them all hardnes of hart. And filling them with so much grace and goodnesse, that the same doth now most abounde, where before iniquitie was most abundant. And so of most hatefull enemies, they are made most deare & acceptable vnto God: therfore we muste not dispayre for any thing. For asmuch as God by his mercy doeth pacientlye abyde sinners, dothe gently reuoke them, doth dissemble, and dyffer reuēge and punishment, doth deliuer them from many and manyfold daungers, doth liberally and freely geue them grace: doth multiply that which he hath geuen, dothe kepe and preserue that which he hath multiplyed, and dothe reward with heauenly thinges that which he hath kept, and preserued. To conclude, God doeth ioyfully receue vnto repentance the synner, which returneth

vnto

vnto him, doth mollyfie his hart, doth quyckly forgeue the offence which he cõmytted. And after forgeueneſſe doth neuer remember the iniurie. Agayne God of his mercy doth ſend vs aduerſities to proue our patyence withall, he geueth vs proſperytie that he may prouoke vs to loue him. And by his mercy doth bring agayne vnto himſelfe thoſe that goe aſtraie, & doth guyde vnto him ſuch as returne, doth rayſe vp them that fall, doth ſtaye and hold vp them that ſtand, and dothe leade vnto glorie all ſuch as doe perſeuer in godlyneſſe. Behold how greate and how verye vnſpeakeable, incomprehenſible, and vnmeſurable, the clemencie of our God is eſpecyally vpon his elect? And yet let no man ſin the bolder by this conſideration of the diuyne mercyes, preſuming moſt fowliſhly vpon Gods benignitie. For he is accurſed which ſinneth through hope. For ỹ better, more meeke and clement that we know God to be, ſo much the more intentyuely we ought to loue him, & not to diſhoner or diſpyſe him. Wherefore betwene deſperation and preſumption, let vs obſerue a ſapientall meane, hoping with feare and fearing with hope. And ſo let vs contynewally be carefully and fearefully conuerſant before God.

Of thoſe thinges by conſideration whereof, ſinnes be the more effectually auoyded.

Art. 20.

THere are many and almoſt innumerable thinges which ought to enduce vs vnto the auoyding and eſchewing of ſinnes. Fyrſt the conſideration of the ſhortneſſe, vanytie, vnſtableneſſe, and dyſceitfulneſſe of this preſent lieſe. For what is our lyfe, but a ſmoke moſt ſwyftly vaynyſhing, and a moyſture fading by little and littell, for our dayes are lyke a ſhadowe vpon the earth, and it tarryeth not at all. How long ſoeuer our lyfe ſeeme or bee in this world, yet in comparyſon of the neuer en-

Iobe. 7. ding lyef which holy Job sayth: Spare me O Lord for my dayes are nothing. We see also with our eyes how many and how innumerable this present liefe doth deceaue. Which being delighted, ouer darkened, and bedect, with the ryches, delightes, and honors of this world doe neglect those things which pertayne to their health and saluation, doe neuer couet or desier spirituall good thinges. nor doe alwayes and euerie day perpare themselues vnto death. And therefore euen as they lyue so doe they make an end. And they doe most vnhappely dishonor God whiles they are yet sound and in health, so at the tyme of their death they are most iustly of him forsaken dispised and condempned. Is it not then more holsome, to contempne this liefe for the loue of that most happy and eternall lief which is to come? To abiect all the vanity and impietie therof and to cleaue most faythfully fast vnto that diuyne eternall and vnmeasurable goodnesse

1 Behold in this present and most vnstedfast lief, we must of necessitie haue regard either to eternal felycity or euerlasting dampnation. Chuse then (my welbeloued) that which thou perceaueste to be most holesome for thee. And hate, eschewe, and detest, most hartely all kynde of sinnes.

2 Secondarily, the diligent consideration of death doth not a little preuayle to make vs eschewe and avoyde sinnes, which death doth most swyftly and vncessantly approch. At which time the vicyous liefe which now delighteth vs, shall haue a most miserable end. For then the perverse and wicked, (which doe cleaue more and more bent to this world then vnto God) shall seeke but truce for one howre. And onely their sinnes shall march on with them.

3 Thyrdly, the consideratiō of the highest and most rigorous straightnesse of gods iudgemēt. As to thinke what a horryble thing it shalbe straygh twaies after death to be presented before the trybunall seate of Christ, to be of him most iustly iudged to abyde the pronouncynge of sentence to bee accused of the Deuylls, and of our owne concience, and to be seene and found vicyous before him. Also the consideration of the last generall iudgement which is to come in the

end

end of the worlde. Which wilbe so terryble as no tongue is able to conceyue the same. Therefore whosoeuer doth deepely consider how miserable sorowful and horrible a thing it wilbe, then with body and soule to goe downe into the infernall pitt, to fall headlong into euerlasting fyer, being shutt in the most tenebrous prison of hell, there desperately to remayne for euer, to haue the most dolorous companie and societie of Deuills, and to be there vncessantly tormented more then can be told: That man doubtlesse will auoyde and eschewe sinnes. Who so euer wil bewayle those whiche hee hath already committed, will keepe his hart with fearefull watch.

Fourthly, the effectuall consideration of the whole infernall punyshement. And therefore if he which is delighted and alured with vanytie of hart or voluptousnesse of the flesshe in this worlde, would rightly wey and consider vnto how great desolacion and eternall payne (yea, the plenteous fulnesse of all calamyties and miseryes) those delightes doe leade him, he would vtterly abhorre them and flye frō them. O my most entierly beloued brother, would God that these thynges dyd sauour and were vnderstode of thée, as it is méete and right that they should. For then thou wouldest most readely dispyse the worlde. For behould who would now lye but the space of one houre in a hott burnyng furnace, to gayne all the worlde thereby? Wherfore then doest not thou eschewe daily sinnes? For the which so great payne must bée suffered, yea much more grieuous then any punyshement which maye bée geuen in this present liefe. But these foule considerations whereof I last spake which with drawe vs from sinne, doe principally pertayne vnto folyshe and vnperfect men. Which declyne from vyces rather by feare of euill then by loue of goodnesse. 4

Fyftly, then the consideration of that highest and incomprehensible heauenly felycity which God will geue to those that for his loue doe eschewe and hate sinnes, is of great power to withdraw vs from sinne. Synce the hope 5

of reward doth diminish the force and smart of the scourge, there can be nothing in this world so painful, so labourſom, or so hard, but ỳ he that doeth rightly and worthily ponder the inexcogitable glorie of that blessednesse, would not readily and willingly indure.

6 Sirtly, to the same end preuayleth deuout, trustie, & often praying. As if a man (which thinketh & cõsidereth that without the abundant grace of God, he can not flye from nor eschue sinnes) doe therefore neuer cease to pray hartely vnto God for grace to liue vertuously. For we must (as our sauiour sayeth) alwayes pray and neuer cease.

7 Seuenthly, the consideration of the diuyne presence is chiefly auaylable to the eschuing of sinnes, by the which god doeth behold and consider vs euery where. By which consideration there aryseth in vs a chaste shamefastnesse from doing of any thing that is dishonest.

8 Eightly, the consideration of his benifits.

1 Furthermore, it appertayneth vnto thẽ which are perfect, to auoyde sins, chiefly by cõsideration of the diuyne gœdnes, before whome (in sin) the frayle gœdnesse is preferred.

2 Also by consideration of ỳ diuyne maiestie, which by deadly sinne is infinitely dishonored.

3 Agayne, by consideration of the diuyne holinesse and equitie vnto the which sinne is infinitly displeasing.

Iohn. 2.

4 And lykewyse by consideration of the diuyne charitie, by the which God did first loue vs.

5 Moreouer, by the verie loue of vertue and pureneſſe, and the horror of the deformitie of sinne. As a vertuous man did affyrme saying: Although I knew that God would forgine me, yet would I not sinne (sayd he) for the verie disordernesse thereof. It is also written that the generall remedyes agaynst sinnes are commonly these.

1 Fyrst patience in pouertie, that a man may suffer nẽds and penurie in all things, quietly and gladly as an Embassador sent by God, whither it be in food, clothing, or other necessaries. For as ỳ abũdance of temporal things, is the occa-

sion

nō of many vyces. So pouertie wdraweth from many euils.

The second is the dispising of worldly men and their praises, yea though thou be in all things contemned, reproued, and troubled without cause giuen. For so is the swelling of pryde repressed, and a singular grace obteyned of the Lord. 2

The thirde, is a ghostly magnanimitie a stout mastership ouer a mans self, without which a man is oftentimes enforced to cōmit such things as wold els displease him, & to omit those things ẏ which hee would willingly doe. It preuayleth much for worldlings in all things to forsake their own wil. 3

The fourth is ẏ eloyning of a man from comfort of worldly affayres. By which verie often times the quiet and purenesse of the soule is much hindred. 4

The fift, of conference with learned vertuous men and the following of their counselles, and betwéene God and thy conscience to take an account of thy life passed, doth helpe to ouercome sins, and the temptations of the diuil, for since the diuil is the Prince of darkensse he doth hate & flye from the light, or the recordation, or manifestation of his deceiptes, and the humble accusing of a mans own self. But the forgetting or kéeping secrete of his wyles, hée loueth excéedingly. Herevpon our sauiour sayeth: Euerie man which doth euil, hateth the light: but hee which dealeth truly, commeth to the light that his workes may bee made manifest, bycause they are done in God. But there are some which are verie naughtely dangerous shamefast, hauing no will to call to remembrance and examyne their owne consciences of the secretes of their thoughts, affections & temptations, wherby it cōmeth to passe ẏ being ouercome they fall & are folded and wrapped vp in sundrie vices, wout purpose and intent to bée conuerted vnto God. 5 Iohn. 3

In lyke maner to flye idlenesse, doeth preuayle muche in the auoyding of sin. For idlenesse brédeth vices, and therfore some fruitfull occupation must alwayes be taken in hand. 6 7

Furthermore, I iudge that nothing is more effectuall to the eschuing and auoyding of all euilles, to the resisting of

the diuill, to the profiting in all charitie vertue and grace, to the applying of holy workes, and to the earnest submission of a compunct, meeke, a holy mynde vnto God, then the inward, frequent, and diligent meditatiō of our Lords passion. For when we see how much God loued vs, howe great patience, meekenesse, and humilitie Christ did shew & teach in his passion: and how being stretched vpon the Crosse, hee prayed for them that killed him, by weying and deepely considering of all which things we shal throw frō vs, all pride, wrath, impatience, carnallitie, voluptuousnesse and enuye. Studying to get charitie, meekenesse, patience, & repentance. Beholde now (my welbeloued) let the prouident consideration of all these things before discribed, which may make thee eschue those things which displease God, & chiefly are hurtfull vnto thy selfe (that is to say sinnes) let it alwayes (I say) leade thee and guyde thee, that with a clensed thought thou mayest euermore increase in charitie, in diuyne grace, and in all the giftes of the holy ghost.

How a man ought to behaue himselfe heere in earth, which desireth to attayne vnto perfection of life.

Art. 21.

WHosoeuer desireth to apply his mynde vnto the obtayning of inwarde pureneſſe and holineſſe, and to attayne to true perfection of lyfe here on earth.

1 Ought first of all to found him self and his conuersation vpon true humilitie and the fear of God. For god doeth resist the proude: but vnto them that are humble, hee giueth so muche the fuller grace, as they haue the greater depth of humilitie. And agayn he sayth: if thou doe not hold thy self instantly in the fear of God, thy house shal be quickly subuerted and ouerthrowne.

1. Pet. 5. Iames. 4. Eccle. 27.

2 Secondarily, he ought (so farre fourth as God wil graunt the

the meaſure of his grace, and as in him lyeth) to flye and abhorre all ſinne. Foraſmuch as ſinnes doe (in ſuch maner as is before rehearſed) hinder the increaſe of grace, the feruẽtneſſe of charitie, and the cleanneſſe of holy lyfe.

Thirdly, he ought verie often tymes and moſt diligently euerie day and night to conſider his lyfe, to lament his offences, and the breach of the preceptes diuyne, and charpely to iudge ouer him ſelfe in all thinges: to humble and diſpyſe him ſelfe. But as for other mens dædes hee ought not curiouſly to marke or iudge them. 3

Fourthly, in all things that he doeth, he ought to haue a circumſpect eye: and actually to take hæde, and to haue care that he offende not God by any meanes. For ſince there is no difference (as Saint Thomas affyrmeth) in the vndiuydable actions of men, ſo that euerie action of man proceæding from deliberation of reaſon, eyther profiteth or anoyeth: it is certayne that vnleſſe a man (in all things that he doeth) doe circumſpectly behaue him ſelfe in euerie poynt, he ſhall light into many ſinnes. And therefore the Apoſtle writeth vnto Tymothie: doe nothing (ſayeth he) without foreſight and iudgement. That is to ſay, the iudgement of diſcretion going before thée. And in Eccleſiaſtes it is writtẽ: My ſonne doe nothing without counſell, & thou ſhalt not repent thée after thy dædes. Therfore in all things it is to be weighed whither they be lawfull, expedient, or profitable. Whither they be lawfull hauing reſpect to God, and whither they bée expedient, hauing regard to the edifying of thy neighbor. He that is ſuch an one will alwayes and in all places behaue him ſelfe fearefully. Such an one was Iob. I feared (ſayeth hée) all my dædes, knowing that thou ſpareſt not him that offendeth. 4 1. Timo. 5. Eccle. 23.

Fyftly, he ought to kæpe his harte with all diligent hæde leaſt any vayne thought or inordinate affection doe remayne therein. 5 Prou. 4.

Sixtly, he ſhould bring himſelfe into ſuche cuſtome, that whither hée eate or dryncke, or clotheth him ſelfe, or 6

whatsoeuer he doe or labor abroad, or whatsoeuer he heare others speak, or he him self speake vnto others: yet alwayes he doe (as much as by the helpe of grace he may) lift vp hys hart vnto God, and within him self reuolue somewhat that is godly, saying with all his thought: A cleane harte create
Psal. 5. in me O Lord. And such other meditations as seeme moste pleasant and most conuenient vnto his deuotion: but chiefly he must pray vncessantly vnto God for increase of grace, and for the custodie of his harte.

7 Seuenth, he ought in all things to haue a moste sincere intention, feruently and zealously desiring the honor & worshipping of God. And thinking therupon more then on him self or any other thing.

8 Eightly, he ought in all affection of bodie and in all aduersitie to reioyce hartely bicause suche things are profitable vnto him, as touching God. But bicause it is vnacceptable vnto the holy ghost whatsoeuer we present vnto it, neglecting that wherevnto we are bound, therefore he ought first to paye vnto God reuerently his dettes and duties: as prayers or diuyne & holy seruice, distinctly pronounsing, lifting vp his harte, and fashioning these things (as with a taste of mynde) euen as it were from his own affection. Yea let him rayse vp his harte vnto God by contemplation of his good-
Iam. 1. nesse, holinesse and benifites. These things (my most derly beloued brother) I doe write vnto thee rudely and in hatte, as they come into my memorie, and as God him selfe (from whom all goodnesse floweth) did vouchsafe to giue me vnderstanding, to the end thine hart may be inflamed towards the loue of perfection: and that it may know how to obteyn the same. For if thou doe rightly and wisely vse the gifts of nature doubled in thee, by the diuyne grace, then shalt thou with a wonderfull facylitie attayne vnto singular perfection.

And therefore I doe vehemently exhort thee, and earnestly desire that thine affections towardes these earthly thinges may bee temperate, couetyng the ryches of thys worlde

no farther then neceſſytie doth requyer, modeſt lyfe doth demaund, and the inward profitt of thy ſowle challenge. For Auguſtine ſayth in his nynth booke De ciuitate dei: A mans ſowle is ſo much the more vnlike that incorporall enternytie, and vnchangeable goodneſſe, as it more coueteth and deſſereth temporall and mutable thinges. Yea let thy thoughtes altogither diſpyſe the vnpure delectations of the fleſh. Becauſe as Auguſtine ſayth in his ſecond booke De Trinitate: The reaſonable ſoule is made ſo much the more ſpirituall, and ỹ more feruent, the more and more, that it dyeth from carnall concupiſcences. To conclude the more precyous that thy ſoule is then thy body, ſo much the more diligently ſæ that thou loue, ſæke, and heape vp, the ſpirituall ryches, the inward comelyneſſe and decking of vertues, before the outward garnyſhing of the body and garmentes.

Not deſiering to pleaſe men, but to pleaſe thy creator, Sauiour, and moſt dreadfull Judge, who is as aboue all thinges, the higheſt and moſt bleſſed God.

Amen.

The Prologue of the Author.

Math. 6. OUr sauiour Christ by the mouth of his holy Euangelist Mathew in his vi. Chap. saith: I will declare vnto thee (O man saith he) what is good, & what the Lord thy god doth require at thy hands. Verely euē to do iustice & righteousnesse, & to walke carefully & warely before thy Lord God. For asmuch as god hath formed & made thee a reasonable creature, he hath created thee to ỹ end ỹ thou mightest obteyne euerlasting felicitie, he hath furnished thee with all thinges necessary to ỹ atteyning thereof, that thou mightest deserne betwene good & bad, betwene truth & falshood, & betwene vertues & vices: chosing and folowing those thinges which are good, true, & vertuous, & abhorring (yea vterly forsaking) all euill, false, & vytious thinges. Wherfore our owne reasō & vnderstanding (being instructed by the doctrine of the holy scripturs, & well taught and grounded in ỹ holy lawes of god) ought to be ỹ iudge of all our life & deedes, in such sort ỹ euery man might euery day of his life wysely dyscusse, truely discerne, & effectually correct, his owne conuersation. And although we are forbidden by gods word to iudge other men disordredly, according to the Euangelyst saying: Iudge not & you shall not be iudged, neuerthelesse let euery man iudge himselfe by consideration of his owne lyfe, and let him abhorre whatsoeuer he findeth reprehēsible therin. Yea let him bewayle it, avoyd it and leaue it not vnpunished. But let him amend it by the fruites of repētaunce. And this is ment by doeing of iustice and righteousnesse. For whosoeuer doth so, shall eskape the straight iudgement of God, and the euerlasting paines of hell. As Paule the apostle doth witnesse in his eleuenth Chapiter of his first Epistle to the Corynthianes saying: If we iudged our selues we should not then be iudged.

Math. 7.

Not doubting of saluation but putting away carnall securitye.

Moreouer we ought to walke warely and circōspectly before the Lord our God, continewally fearing least we offend

the eyes of his holy Maiestie in any thyng, and ỳ we neyther lose the benefite of his greate grace in this presente lyfe, nor yet the fruityon of his glory in the worlde to come. Nor yet thereby encurre the daunger of euerlastyng paynes in hell. And here vpon the holy worde of GOD doth say: The man is blessed which walketh alwayes fearefully. And hé which is with out feare or dreade to doe amysse, cannot be iustified. As also the apostle Paule doth exhort vs to this fearefull and carefull walkyng before GOD saying: Worke for your saluation, wyth feare and tremblyng. As also Saint Hierome sayth: Cursed be ỳ mã which doth serue god negligẽtly. Wherfore we must diligẽtly wt all hedynesse, and the true effectes of Godly charytie, serue the hyghest GOD and Father in chyldyshe feare and obedyence. As it is wrytten by the Psalmyst: Serue God in feare, & reioyce before him with trẽbling. Such an one was holy Iob saying rightly of hym selfe: I haue alwayes feared GOD (sayeth hé) as the rage of waters that might ouerwhelme mé. And agayne: GOD is hé whose anger no man maye resyst. Therefore haue I bene troubles to behould him, and haue bene grieued with feare when I considered him. So that whosoeuer is dyssolute in his harte, light of mynde, and doth neyther weighe nor consider the heauenly eyes which alwayes behold him, nor yet doth reuerence and dread the presence of that fearefull and eternall iudge: But doth proceede in such a careless order, and so neglygently behaue him selfe, as though he had already passed all perylls, and were not of GOD to bé iudged, doth not hé lamentably cast him selfe awaye: And shall hé not lyght in the handes of the lyuing GOD. That he maye receyue euerlastinge punyshment wyth the reprobate in the depth of hell. Wherefore my deare and welbeloued in Christ Iesu (to whome I wryte thys worke) doe not neglect thy selfe carelessely, in a vayne kynde of securytye. Nor doe not thou walke vnreuerently before the highest God, which doth con-

Pro. 28. Eccle. 1.

Phil. 2.

Psal. 2.

tynually behold thée. Doe not iniurie vnto his Maiestie by lyuing wickedly: But (as Moyses doth erhorte thée) kepe thy selfe, and thy soule, warely: And forget not the wordes of the Lorde thy God, neither let them slippe out of thy remẽbraunce, at any tyme: For herevpon it is that Augustine saith: Such as feare not gods iustice, do hope for his mercy in vaine. And Hierome saith: If we would beléeue and often thincke vpon the presence of god, whose Maiestie séeth and iudgeth all thinges, I beléeue that we should very seldom, or neuer fall into any sinne. And this it was that holy Job ment, whẽ he sayd: Doth not god know my wayes? and number all my stepps? and a gaine he saith: Thou hast obserued al my pathes, and considered ẏ steppes of my féete. Wherevpon Basyle also doth admonishe vs saying: Remember that you stand in ẏ sight of God, which beholdeth the thoughts of your hartes, & knoweth all secretes. For this consideration of his diuyne Maiestie doth also induce an obseruation of his preceptes. Wherevpon the Psalmist sayth: I haue kept thy commaundementes & thy testimonies, bicause all my wayes are in thy sight. Thus whosoeuer will feare God let him assuredly thincke, that he doth beholde all thinges. Let him be ashamed to stand with any vncleane thought in the presence of his infinite Maiestie, yea, let him be abashed to haue any blott or imperfectiõ in his soule, before ẏ face of ẏ highest god. For it is writtẽ: Remẽber thy creator in the dayes of thy youth, before the tyme of thyne affliction doe come.

Iob. 13 & 23.

Psal. 118.

Eccle. 12.

How diligent we ought to be in the hearing of Godes worde.

1. Iohn. 4.

It is writtẽ in ẏ vi. Chap. of Eccle: Bée méeke & paicient to heare ẏ word of god. For the more we doo loue any thing, so much ẏ more willing we are to heare of it or to talke of it. Wherupõ John speaking of ẏ louers of this world saith: they are of ẏ world, & they speake of ẏ world, & the world heareth them. By the same reasõ I say, ẏ whosoeuer doth loue god truly, doth desire his blessing and doth spiritually estéeme him selfe in GOD, euen hée doth heare his word willyngly, dothe retaine it diligently, and doth fulfill it feruently. For these are signes of predestination to euerlasting saluation.

For

And herevpon our sauiour sayth: He that is of God doth heare his worde, and therefore you heare not, bicause you are not of God. For the word of God, or the holy scripture, is the fode of the soule. And euen as we dispaire of his naturall lyfe, which receyueth no corporall fode, or vomiteth vp, and holdeth not that which hath receyued: Euen so, the lyfe of grace is to be despayred in him which is not carefull, diligently to heare, mindfully to retaine, and effectually to fulfill the word of God. And therefore (my welbeloued in Christ Iesu) attēd and marke ỳ word of god with gød affectiō, heare it humbly and reuerently, reade it, and pervse it as an Epistle sent thee from the holy ghost. Neyther yet is it sufficient to know the will of God, or to haue it in reuerence, but we must also fulfill the same. As the Psalmist sayth: I haue layed vp thy wordes in my harte, to the end that I might not offend thee. And the Euangelist sath: The seruaunt which knoweth his Lords will & doth it not, shalbe beatē with many stripes. And the Apostle James in his Canonicall Epistle sayth: He that doth knowe the gød and doth it not, offendeth græuously. And here vpon Augustine doth conclud, that the word of god is of no lesse worthynesse, then the body of Christ. Neyther is he lesse gyltye which heareth the word of God neclygently, then he which receyueth his body vnworthyly. And therfore since I writ these things vnto thee for the health of thy soule, by the helpe and grace of God (without whose prouydence and helpe, no tree groweth nor leafe falleth) I require that thou read these thinges with no lesse dillygence and earnest affection, then they are feruently and zealously wrytten for thyne instruction. For so the natureall gødnesse of thy quick capacytie doth requyre. As it is written: A gød eare will harken vnto wisdome with earnest desire. And how acceptable and well pleasing that were vnto god, appeareth by the wyseman saying: The earnest desire of wysdome shall guid a man to the perpetuall kyngedome. But what wisdome? Not the wysdome of this world. Not the wysdome of Philosophers, Poets, or Rethoryctans. For (by ỳ testymony of

John. 8.

Psal. 118.

Luke. 12.

Eccle. 3.

Sap. 6.

the Apostle) God estæmeth the wisdome of this worlde for mære folly. And Saint Hierome that holy father, doth call Aristotle (who was Prince of Philosophers) a father of fooles or Prince of ignoraunce. But the wordes before rehearced are ment by the wisdome and perfect knowledge which is conteyned in holy scriptures. And are not they to be accoumpted vayne and foolishe, who settinge a side such thinges as are requisite for the soules health: And omitting the obseruaunce of gods holy cõmaundementes and the holesome knowledge conteyned in his holy word, are earnestly and contynewally occupyed in thinges altogether vayne and superfluous, yea things which god doth not by any meanes requyre at their handes. And therevpon we sæ such men most comõly blynded with infinite vanyties, vnfearefully & vnwarely conuersant and delighted in playes, pastimes and (ouermitting greater offences) in mære tryfels and fantasies. Is this (thinkest thou) the streyght waye leading to lyfe euerlasting, the which (as Christ himselfe doth witnesse few can fynde out? No: But dw thou as the holy word teacheth thæ, sæke not thinges aboue thy reach. Nor search not thinges beyonde thy strength. But loke what god cõmaundeth, and therevpon dw thou alwayes medytate. And as for these superfluous toyes of prophaine mystries, dw neuer trouble thy braynes therewith. Agayne what profiteth it to haue knowledge of thinges created, without a dew reuerence and worshipp of the creator? Nothing at all. But rather it hyndereth much, and maketh such smatterers (as gesse thereby) to fal into daunger of cõdempnatiõ. Wherfore let not ỹ study of naturall Phylosophy more delight thæ, then the study of true moralitie which is deuynity. But let the cheife delight consist in the study & vnderstanding of holy scriptures. That thou mayest say: O how swæte are thy wordes vnto my mouth? more swæte then fine hony. And agayne: I haue delyghted in the wayes of thy testimonyes as in much ryches. And lykewyse: The lawe of thy mouth is profitable vnto me, yea more then thowsandes of gold & siluer.

Math. 7.

Eccle. 3.

Psal. 18.

By

By experience thereof, one of the Fathers in holy churche did say: Nothing in this lyfe is tasted more swetely nor swallowed more grædely, nothinge doth so seperate mans mynd from the world, nothing so strēgthen it against temptation, nor any thing more help and styre him to all gōdnesse, then the study of the holy scriptures. And agayne hee sayth: Whatsouer is written in holy scriptures is veritie. Whatsoeuer is therein commaanded, is honesty, and whatsoeuer is therin promised is true and perfect felicitye. This is then the most holesome and profitable study, which teacheth a man to know himselfe to correct his lyfe, and to proceed in all gōdnesse by the grace of the holy spirite. And thereupon Augustine warneth vs saying: Vse reading of holy scriptures for thy glasse, whereby thou mayest mone any blott or blemishe that thou findest in thy selfe. Yea thou mayest therein learne to preserue whatsoeuer thou perceiuest to be fayre in thée, by doing that which is fayrer then it semeth to be. For the worde of god is most plentyfull, conteyning in it all delights. And therin (as in a myrrour) when we dō looke and gaze with the eyes of our inward mynde, we dō also sée and behold the secret shape of our soules. Yea we may thereby perceiue how much we haue profited, or how much we are gone a straye frō perfection. Wherevpon Isodorus sayth: The reading of holy scriptures doth yéld profit. For it doth not onely teath & instruct a mans mynde, but it bringeth backe to the loue of god such as are by vanyties abstract and caryed into concupiscence. Can any study then be compared to ỳ study of this wyldome? No surely. For as Gregorie sayth: Euen as the holy scriptures dō excell aboue all other knowledge & learning without cōparisō, teaching vs the perfect trueth, calling vs to ỳ heauēly habitatiō, inuyting and prouoking ỳ readers hart frō worldly desirs, to thé bracing of high & heauēly treasurs, being neither so darke ỳ they are to be dred nor yet so plaine ỳ they are to be dispised: euē so doth the vse and exercise thereof take away all wearinesse, and the more they are red the more they delight, surpassinge all other scyences euen in the maner of writing

and handlynge. Wherevpon Hyerome also sayth: Loue the studie of the holy scryptures, and thou shalt not passe vpon the vitious desires of the flesshe. So that I doe greatly desire (welbeloued) to decke and bewtyfie thy soule with this diuyne and supernaturall knowledge of the holy scripturs the which shyneth as a certayne blase or bryght beame of the euerlastinge, vncreated, and highest wysdome. And the very reading thereof (by the testimony of Hyerome) doth sharpen ỳ sence, encrease ỳ vnderstanding, warme the will, shake of slowth, quench lust, prouoke swæt sighes, distyll plesant teares, and maketh vs (as it were) nèare neighbours vnto God himselfe. Wherein when we bestowe our tyme and study, the holy ghost doth talke and common with vs euen familyarely as Isodr sayth. And surely thou art singulerly endewed with capacity towardes thatteyning thereof, synce thou art bewtified with a naturall sharpenesse of vnderstanding, in such sort that thou mayest by Gods grace say being yet but a yong scoller, I haue enclyned my soule vnto gwdnesse. And I besech thée most mercyfull God to graunt mée such a delight in searching of his true wysedome, that thou mayest say with the auctor of the boke of wysdome: Pro. 8. Hir haue I loued and searched for euen frō my youth, and I wowed hir to be my wyfe and my spouse. And I became in loue with hir bewtye, so that entryng into my house, I will lye downe by hir and take my rest with her. For hir conuersation doth not weary me, neyther is there any bitternesse in hir company, but ioye and gladnesse dwell with hir for euer. And herevpon also it is sayd: Wisdome is more pretious then any ryches, and all that men desire is not thervnto to be compared. God forbyd then that thou (my welbeloued) shouldest set thy mynde or occupy thy thoughtes in thinges that are lower and of byler estymation.

Of two kinds of waies wher in men doe walke. Pro. 4. 1. Iohn. 1

The path of the iust, cōmeth forthwards like vnto a bright shyning lamp, ỳ it increaseth vntill it be brod dai but ỳ waies of ỳ wicked are dark & they know not wher they fall. As ỳ holy Euangelist John doth witnesse

nesse in his first Epistle saying: God is light, and in him there is no maner of darkenesse. Also Dyonisius wryteth that God is the pure, full, and infinite light, the lyuely, intellectuall, originall, and most cleare brightnesse. Since he then is the end and vttermost bound of our way and perigrinage, we ought to walke towardes him by the bright shyning pathes and fayre wayes, that the whole way may bee lyke vnto the ende of our iourney, and the middest vnto the vttermost boundes thereof. For otherwyse we can neuer attayne vnto him. Now this pathe of ỹ iust, is vertuous dæds, good lyfe and conuersation, togither with a warie obseruation of Gods lawes and commaundements. Wherevpon Salomon sayeth: The wayes of the Lorde are fayre wayes, and all the pathes thereof are peaceable. For the wayes whereby wæ iourneye vnto God and the heauenly kingdome, are: good thoughtes, holye medytations, fruytefull talke and dædes of charitie acceptable vnto God in Christ Jesus. These are iustly called the paths or wayes of the iust, for as much as they be the certayne fruites and tokens, whereby we passe and make way (the grace of God helping vs) from this exyle, vnto the heauenly habitation. The which wayes and pathes are by good reason tearmed bright and shinyng, sithens they haue their originall beginning of Gods grace and charitie, which are the supernaturall lightes of the soule. Yea bicause with their brightnesse they chase darkenesse from the myndes of men, they vnite and knit togither our hartes to the vncreated and heauenly light, and make him which (exerciseth himselfe therein,) to seme cleane, holy, and acceptable vnto God, and a good example vnto men. Wherevpon the Apostle sayth: That the iust doe shine as Lanternes amongest the wicked. And agayne vnto sinners conuerted he sayeth: You were once darknesse but now you are light in the Lord. Furthermore this pathe and way of the iust, doeth procæde from good to better, from imperfection, to perfection, from one vertue to another, from the way vnto the ende of the iourney, yea and it increaseth

Prou. 3.

Phil. 1.

Ephe. 2.

vntill it be broad day. That is to say vntill the euerlastyng day appeare. For as much as it ryseth (by fayth) to the speciall kynde of the thing sought for. Euen vnto the euerlasting and most blessed fruition and vision of the highest and most reuerend Trinitie and Godheade. This is the way of the chosen, the vnspotted way, the way of all vertue, leading (by the trauayle of repentance) vnto euerlasting rest and quyet.

Psal. 118. And of this way the Psalmist sayth: Blessed are they whose wayes are vncorrupted, and which walke in the lawes of

Iob. 21. the Lord their God. And therevpon Job sayde: I kepte the

Hiere. 6. way of the lord, and did not decline from it. As also Jeremie sayde: Aske which is the good way, and walke therein, and you shall fynde a refreshing for your soule. But now: there is another way of the reprobate, a darkesome way, (that is to say) a wicked and vngodly way, which lacketh the light of true vnderstanding, & is not guyded with the light of grace. But is obfuscate and darkened with ỹ cloudes of passions and concupiscẽces, peruerting & ouerthrowing all iust iudgements, & leadeth to the dungeon of infernal darknesse. This way is sæne by vitious qualities, vnbridoled appetites, cõcupiscence of ỹ flesh, wicked thoughts, euil dædes, vnsæmely and vnlawful talke, and neclecting of tyme. The which doe so ouershadow and darken the eyesight of the mynde, that it can not sée the spirituall ruyne and ouerthrow into the which it dayly falleth headlonges. For in this slippery and damnable way, (which sæmeth good vnto the wicked, although the end thereof doe leade vnto death) men fal from the highest, vnchaungeable, and moste blessed God, vnto a chaungeable, frayle, and vayne apparaunce of godnesse, from the state of grace and saluation, vnto the state of gylte and condempnation, from a spirituall lyfe, to a carnall lyfe, and in the ende, from the right waye to the infernall pryson. Of the which way or wayes (being wicked as aforesayde) it is written: you blushe and be ashamed of your wayes. And therefore (my beloued) goe not

Eccle. 56. into the waye of ruyne and perdition, neyther followe

the

the libertie of worldlye vanities and thyne owne desires, but doe thou diligently followe and imitate the waye of the blessed and chosen. For whosoeuer followeth ẏ things which delight the flesh and the outwarde sences, whosoeuer doeth imbrace the lewsenesse of his hearte, and the ioyes of this world, hée doubtlesse walketh in a darke and daungerous way. But hée that walketh accordyng to the precepte and lessons of the Gospell, hée chuseth vnto him the brighte way of the electe, and may saye with the Psalmist: I haue kepte my féete from all euill wayes, that I might kéepe thy wordes. For the worthie and perfect fulfillyng whereof let vs praye dayly, or rather hourely, with deuout mynde, saying: Dyrecte my steppes accordyng to thy worde, and no vnrightuousnesse shall haue the vpper hande of mée. Psalm. 118.

The Apostle Paule in his seconde Chapiter to the Galathyans sayeth: I am fastened to the Crosse in Christ. Yet liue I, not I, but Christ liueth in mée. And whereas I now lyue in the flesche, I liue in the fayth of the sonne of God which loued mée, and gaue himselfe for mée. Of three sundry sortes of trauaylers in these pathes.

And surely this is the holesome doctrine of christian religion. That for the transgression of our forefathers, all mãkind was depryued of their pleasant habitation in the terrestiall Paradyce, and throwne out into this world, as into a vale of miserie, into a place of banishment, and a countrey far from our natiue residence. To the end that through the bloud of Christ Iesu, we might in this worlde shewe the fruites of true repentaunce, and incessantly bewayle our owne calamitie, vntil we may be thought worthie after this life, to enter into the place of rest, or euerlasting kingdome prepared for the elect children of God.

Whereupon Gregorie sayeth: wée went from our countrey (meanyng the terrestryall Paradyse) for our pryde, disobedyence, followynge of the visible goodnesse, and tasting

and tasting of the fruite prohibited, but wee muste returne therevnto agayne by humilitie, obedience, contempnyng of the visible goodnesse, and by brideling our carnall appetytes. And therefore in this lyfe we are called Trauaylers or wa-
Hebr.13. faring men, bicause as the Apostle sayth: We haue not here any certayne residence, but we must seeke for it in the worlde
2.Cor.5. to come. And agayne in another place he sayth: whilest we are in this corporall bodie, we dwell as strangers from the Lord. For we walke by fayth, and not accordyng to our out-
Psal.38. ward forme. And in lyke maner the Psalmist singing speaketh vnto God and sayeth: Hold not thy peace though I be a strãger & an alien in thy sight, as all my forefathers were. Now it is expedyent for a prouydent and circumspecte trauayler, that hauing necessarie thyngs for his iourney, hée loade not nor ouer charge not him selfe with other things, nor that hée staye in hys waye without some reasonable and vrgent cause. Neyther yet that hée busie hym selfe to entermedle with thinges done by other men whome hée passeth by in his iourney, but that holding the kings highe way, and neyther declining on the righte hande nor on the lefte hande, and being contented with necessarie fode & apparell, he make haste, & incessantly trauayle with all possible speede to drawe nére vnto his iourneys end. So ought euerie Christian to consider that he is but a trauayler or a wayfaring man in this present lyfe, and therefore let him so order his whole conuersation, that hee obtayne the felicitie which is to come, and to attayne to the heauenly and euerlasting kingdome of God. Yea let him direct all his steps vnto the glorie of God, fulfilling his holy commaundementes, and by such vertuous degrees, let him aspyre vnto the hea-
Cor.7. uenly habitation. For hereunto the Apostle Paule doeth exhorte vs saying: it remayneth that they which vse the benifites of this worlde, should bee as though they vsed it not. And that they which be maryed, should bee as if they were vnmaryed. For the outward shewe of this worlde shall passe
1.Tim.2. ouer. And agayne in another place he sayth: Hauing meat, drinke,

drinke, and clothing, let vs be contented. For they which 1. Tim. 2.
couet to be rich, doe light in the snares and temptations of the diuil. But happie is he which so knoweth his habitation that he may say with the Prophet, woe is mee that my resting place is prolonged. He that so sayth, and so coueteth Psalm. 119.
to come vnto the euerlasting habitation, he is worthily to be called a true trauayler, and one that goeth in the right readie way. But bicause it happeneth oftentymes that a trauayler seeing sundrie straunge things in his way, is delighted therewith, and stayeth to behold such things, or to seeke and inquire of nouelties, whereby he forsloweth his iourney, and remembreth not the countrey which hee hath to trauayle vnto: but rather is so drowned in the delights of strange countreys, that hee taryeth there for altogither, and neuer commeth to his iourneyes end. Therefore there is a playner and more perfect way whereby we may goe to the countrey of the chosen. Which is: that a man doe goe not onely by the wayes and meanes alreadie declared, towardes the heauenly habitation, but furthermore that hee doe not regarde, care for, or seeme to see, anye impediment, stoppe, or let, in his way. But rather passe by them and dispise them as things which appertayne not vnto him. And such trauaylers or wayfaring men are they which care no more for the prayses and commendation of this world, the they doe for their dispraises, no more for prosperitie the for aduersitie, for ryches, then for pouertie. Finally, which doe not (worldly) set their myndes on any of the thinges which delight men in this lyfe, but doe (mortifyedly) set lighte by them all, as by most vayne trifles and toyes. Vnto the which perfection the Apostle doeth exhort vs saying: wee must alwayes beare aboute vs in our bodies, the mortification of Christ Iesus, that his lyfe may be made manifest in this our mortall flesh. And such were they to whom the same Apo- Colos. 3.
stle did wryte: you are dead, and your lyfe is hidden in God with Christ Iesus. And suche also was Ieremie speaking vnto God who sayeth: Thou knowest that I haue not desi-

red

red the dayes of man. And suche are all they which doe not glorie but in God the Lord, & which made them selues strangers and aliens from this worlde. And suche an one may properly bee called deade vnto the worlde. And yet there is another way higher and more perfect then these. Which is: To extinguishe all selfeloue, and to bee rauished in diuyne charitie, and thereby to loue our selues in Christ Iesu perfectly and spiritually. Not onely that (trauaylerlike) we can eschue the impediments & stops in our way to God, neyther yet onely that (deadmanlyke) wee can set light by the prosperities and pleasures of the worlde, but also that we abhorre with all our harte all thinges whereunto the worlde cleaueth, as ryches, delightes, lustes of the flesshe, promotions, vayne prayses of men, and free skope to doe what we list. Yea let vs with all our harte abhorre, detest, and flye from all these thinges, as griefes and deadly tormentes of the harte, bicause suche things doe rather hynder and stoppe, then further our helpe forthwardes our course to God, and our iourney to the heauenly habitation. To conclude, let vs with all our hartes imbrace, cleaue to, and desyre, all suche thinges as the worlde accounpteth a Crosse. Which are aduersityes, or harde conditions: as abstynence, watching, disciplyne, desyre to bee vnknowns to the worlde, loue to bee contempned thereof, and ioyfullye to beare all harde punyshementes for the loue of God. Knowing that these thynges wil be profitable vnto vs, as well for atteyning vnto our iourneys ende, as also to make the goodnesse of God satisfyed and pleased with our forewardnesse, whereby we may escape the punyshementes due for our heynous offences, and procede in grace to our heauenly habitation. Yea hereby wee are made lyke vnto Christ which suffered for vs, and therefore shall lyke vnto hym receyue a ioyfull reward in the lyfe to come. And hereupon we may reioyce herein, as in great treasures, and as the wicked and reprobate doe reioyce and glorie in the prosperities of thys worlde.

Psalm. 18.

worlde. For suche as attayne vnto this perfection, may say with Paule: God forbid that I should glorie but onely in the Crosse of Christ by whome the worlde is crucified vnto mee, and I vnto the worlde. In lyke maner may wee bee thought crucified, and not onely alyens as the first, nor dead as the second sort. For in this third degree of perigrination, the very height of all christian puritie doth consist. And such were the most blessed Apostles, who being scourged and reproued by the high priestes, did goe away reioysing oute of the sight of theyr consistories, that they were thought worthie to suffer that continually for the name of Jesus. Consider then (my welbeloued) in which of these three kyndes or sortes of Trauaylers thou arte to bee accompted. For he which doeth onely attayne vnto the first rehearsed degree, let him not thereby boast that he is in suretie of saluation. And therefore it shall bee thyne industrye not to be contented with the first degree, but that thou haue desyre of (passing by the seconde) to clyme vnto the thyrde degree of perfection. That leadyng a heauenly and angelycall lyfe in the fleshe, and dayly increasing in all fayth, charitie, knowledge, and grace, thou mayest bee accompted amongest the sonnes of the holye and glorious God, and not bee foreslowed after thy departure from the glorie of his maiestie.

Gala. 6.

And out of a sermon of holy Bernard I haue taken certaine chosen sentences touching this matter. Be not (sayeth hee) lyke vnto the foolishe Trauayler, whome the fayre shewe of this worlde doeth entyse, the prosperitie thereof doeth lulle him on sleepe, the fauor thereof doeth deceyue him, and the ioyes therof entrappe him, in such sort that being drawen and turned from God, hee is holde backe from his iourney, and hyndered in hys wayes. Doe not then vse or esteeme this worlde as thy countrey (as Beda forewarneth) because this is the difference betweene the chosen and the reprobate. That the electe (beeyng now Alyens and straungers banyshedde, doe expecte and hope for a perpetuall habitation

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in heauen, & do so much the lesse delight in the frayle ioyes of this present lyfe, bycause they hope to receyue the ioyes without end which are to come, & to raigne with Christ for euer. But the reprobate, haue their countrey hære. And vnto the desires of this life, they onely doe cleaue, and therfore after this life they are sent into euerlastyng banyshement, whereas lacking all pleasures and delightes, they doe onely suffer aduersitie in torments.

Of the straight way to saluation, and the brode way to perdition.

The Euangelist Mathew in his seuenth Chapiter hath these wordes: Enter (or goe in) by the narow gate, for the way is broad and open which leadeth vnto distruction: and many there be which goe in thereat. But the way is straight and the gate narow which leadeth to euerlasting life, and fewe there be which fynde it out. These wordes proceded from our sauiour Christ, and are reported by his Euangelist saint Mathew. And what could haue bin spokē more terrible then these wordes? or what soundeth more thundringly in our eares? It had bene sufficient to terrifie the stoutest hart, if Christ had onely sayde: The way of saluation is straight, and broad or wide opē is the way of dampnatiō. Whereby it might haue bene sufficiētly apparāt how hard it is to be saued, and how easie to be dampned. But he proceadeth saying: That verie fewe doe finde the straight way of saluation, and that verie many doe walke in the voyde open way to dampnation. Whereby he doeth ensinuate also that right fewe shal be saued, and verie many dampned. The which he doth more euidently set downe in another place saying: Many are called, but fewe are chosen. Therefore who would not feare, yea and tremble to heare these wordes, if he be of the faythful, and haue obteyned a liuely beliefe in Christ Jesus? For the faith and true dutie of a christian is such and so misticall, so great and yet so difficult, that although we certainly know by the testimonie of Gods spirite the certaintie of our saluation in Christ, yet should euerie wayfaring man in this worlde doe verie well to feare and forecast least hee in respect of infirmitie of flesshe should fall and offende, and so

Math. 22.

consequently should doe well to walke in dread and reuerence before the Lord God. For as we are bound to beleue that after this transitorie lyfe we shall be brought before the Tribunall seate of Christ, the euerlasting God, and infallyble, dreadfull, and moste iuste iudge: there to receyue from him eyther euerlasting paynes of hell fyre, or the euerlasting ioyes of heauen: euen so if we behold the same with a cleare and lyuely fayth, it were wonderfull if euer wee should be free from trembling and dread. But the malice and negligence that is in vs doeth blynde our hartes. For if we were to passe through a field or place full of theeues, wherin fewe passengers or wayfaring men had escaped, who were he that would not feare exceedingly to light in danger of corporall death? But now we passe and walke dayly through a fielde of this wicked worlde, replenished with all kynde of diuilish temptations. Wherein (as is aboue sayde) verie fewe in comparison doe escape dampnation. Neyther yet doe we feare but laugh, playe, sporte, and banquet. Yea we are throughly replenished with a dayne and moste perillous securitie or carefulnesse. But (my welbeloued) let it not bee so, let it not (for Gods sake) bee so amongest vs. Let vs not so superficially heare the wordes of Christ, least we neglect, yea and lose our selues in vnrecouerable, vntollerable, and eternall distruction. Let vs rather profoundly, and cunningly, fulfill the wordes of our sauiour, thinking alwayes vpon that which is written: Sanctifie the Lorde of Hostes, for he is your feare, and your terrour. And agayne: Be thou all day in the feare of God, & thou shalt haue wheron to hope in the latter day. Wherupon Hieremie also considering these things sayd: There is no man lyke vnto thee (O Lorde) thou arte greate, and thy name is also greate in strength. And who shall not be afeard of thee O King of kingdomes? Where vpon it is also written: Great & wonderfull are thy workes (O Lord God omnipotent) iust and true are thy wayes (O Lorde) and King of all worldes. Who wil not magnifie and feare thy holy name, bicause thy

Esay. 8.
Prou. 13.
Hiere. 10.
Apoc. 7.

iudgements are manifeſt: But before I wade any further, let me ſay a little of the wordes before rehearſed of our ſauiour Chriſt. For he ſayth that the way is narow & the gate ſtraight, which leadeth to ſaluation. Or rather (as I take it) he ſayth that ẏ way is verie narow, & the gate very ſtraight. For in ẏ he demaundeth interrogatiuely, how ſtraight is the way. &c. It is to be vnderſtood ẏ he ment very ſtraight and narow. But he plainly affirmeth that the way is broad and ſpatious which leadeth to euerlaſting dampnatiõ. And by the wordes before rehearced, the vnderſtanding hereof is made manifeſt. For as I haue a little before alledged, there are two kyndes of wayes which men walke in. One bright & vertuous, (the which is the way of the choſen, which fearfully and carefully ſerue the Lord God) & that is the ſtraight and narrow way. For as much as knowledge and vertue are alwayes occupyed about hardeſt things. (As I will hereafter more playnly declare.) And there is another vitious & darkſome way, which is the way or lyfe of the reprobate, the which is accoumpted broad and ſpatious, bicauſe it is an eaſie matter to declyne from the rules of reaſon, or to faynte from the right lyne of vertue, and to omit the diuine lawes of Gods commaundements. And yet about this poynte the Philoſophers had ſome queſtion: not altogither vnprofitable heere to be rehearſed. For whereas by their opinion, reaſon coueteth alwayes to the beſt things, & vertue (by Damaſcenes opinyon) is accordyng to nature conſenting vnto reaſon: yea and by Tullyes, or rather by Auguſtines and Baſiles opinion, there are certayne ſparkes or ſeedes of vertues borne and bredde in vs, it might ſeeme thereby that vertue were verie eaſie and light to be followed. Whervnto I would anſwere that God ſurely hath put in vs by regeneration wil to follow vertues wherby (by grace) they might ſeeme light and eaſie to be obtayned. But the difficultie ryſeth vpon our owne imperfections, corruptions, and infections, whereby we are alwayes more prone to the euil then to the good. Much the rather through the orygynall ſin which

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we brought with vs, the which doth cõtinually make foure great & deadly woundes in our soules) to wete: ignorance in vnderstãding, malice in willing, infirmitie in passion, & concupiscẽce in appetite or desire. Moreouer by ỳ Philosophers opiniõ also it falleth out, ỳ the further of or distant ỳ our intellectuall substance is from ỳ first being (which is ỳ diuyne vnderstãding, ỳ very perfect end & skope wherunto all things ar to haue relatiõ) so much ỳ more difficult it is, & by so much the harder means, it may attein vnto ỳ same. Thẽ since that the reasonable soule of man is so much inferior in ỳ rancke & order of intellectual natures, as ỳ therin ỳ intellectual light is so fœble ỳ in (it self) it is at ỳ first like a smoth playned Table to be paynted vpon, (but not yet paynted) it is playn and euident ỳ (of it self) it should verie hardly attayne vnto the vttermost scope and end therefore appointed, which is the maiestie of the eternal God. As also the propositiõ wilbe true if we speake of ỳ natural felicitie of the soule, & the naturall vertues in vs. Wherfore by stronger reasõ it is much more to be verified, if we speak of ỳ supernatural beatitude thereof (which is the sight & beholding of God face to face) since ỳ vertues of ỳ vttermost end or scope, are by all comparison more excellent & more loftie, then the naturall beatitude, or naturall vertues of our soule. Whereby our soule hath great nẽde of the incessaunt helpe, motion, inspyration, and grace of God. For there are almoste vnnumerable impedimentes of vertues which doe dayly happen vnto vs, as well by the meanes of our owne flesshe, as also by the world and the diuell. By the which wee are not smally hindered, drawen backe, and forestowed from all vertuous conuersation. Wherupon Bernard sayth: The first impedyment and grœuous occupation that we finde in our way, is the very necessitie of our life. The which whilest it requireth now meat, then slœpe, & such other things necessarie, it doth without doubt oftentimes hinder & withdraw vs from spiritual exercises. And as ỳ Apostle saith: The diuel goeth about lyke a roaring Lyon sœkyng whom he may deuour. Yea 1. Pet. 5.

and the world also doeth present many (nay to many) offences and lets from doing well & vertuously. So that it is verie harde alwayes to kæpe in the meane and middle of vertue, and neuer to decline to any of the vitious extreames. But yet (as Dyonisius teacheth) vertue it selfe, or the action therof procædeth of an entire and vniuersal cause, wherin all the circumstances of vertue it self doe concurre. But vyce doth consist of the defect or imperfection of any circumstance, and is commonly sæne to erre, fayle, and perish by infinyte meanes. Whereupon Salomon sayde: The number of fooles is infinite. So that we sée sufficiently howe the way of vertue is straight and narow. But the way of vyces is spatious and large. Especially to the vnwyse and vnperfecte, but not so much to them which are of good zeale to perfection, as shall be hereafter declared.

Eccle. 1.

A reprehention of our sloth, negligence, & dastardlinesse.

A certayne man sayd vnto Jesus: Lord tell me how shall I doe? since there are but fewe which are saued. And Christ made answere in the first of Luke, saying: Stryue ye to enter or goe in by the narow gate. Notifying thereby the wordes before rehearsed to prous the small number of them which shal be saued. And furthermore for the better vnderstanding howe straight and narow the way is which leadeth to saluation, marke we the words of Gregorius saying: The straight and narow way wherin euerie man is constrained to walk, (which doth carefully regard the fulfilling of Gods commaũdements) is to liue in this worlde, and yet to haue no maner concupiscence thereof. To couet none other mens goods, neither yet grædily to retaine our owne, to dispise the prayses of ỹ world, to loue (for god) to be reuiled, to flie frõ glory, to follow ỹ which is dispised, to hate flattery, to honor such as set light by ỹ world, to forgiue thẽ which offẽd vs frõ our harts, and to cõserue ỹ grace of charitie vnmoueably in all things. As also ỹ fruits of repẽtance (as abstinence, watching, & praying,) togither wt the renouncing of our wils & cõcupiscenses, are straight & narow passages which wil bring him ỹ trauaileth therein, to much rest & quiet. For there is prounsed vnto

such

such an vncõparable reward, which neyther eye hath sene, eare hath hard, nor the hart & thought of man is able to cõ- 2. Cor.
prehende, which is euẽ the pure, and euerlasting Beatitude most full & most perfect, which is euen god himselfe, ỹ blessed, supereralted, & vnmesureable gõnesse. And herein our intollerable neclygence, ouerthwart paruersenesse, & slouthfulnesse maye apeare. Synce for such an vnspeakeable treasure we cannot take payne to treade and trauayle in that narrowe way, no not for a small time or iorny. Wherupon Chrisostome sayth: Thou art cõmaunded (O man) to walke in the narowe way. Why then doest thou questiõ & curyously search for ease & aboundaunce, they which serue worldly Princes doe aske no such maner of demaunds. Onely they enquyre if they shall haue gaynes & rewarde. The which being ones knowẽ & answered, they refuse no labor nor paine, they eschew no daunger, they deny not to doe any ỹ most vyle or paynefull dewty ỹ they are set vnto. They suffer & abyd, trauayle, longe & perilous iorneyes, despights, punyshments and alterations of tymes. And all this for ỹ hope of gayne and the grædinesse of mony. But we cõtrarily (which should sæke heauẽ & the infinite treasures therof) doe streyne much curtesie for ỹ ease of our bodies, & dysdayne to suffer any aduersity. Behold how much we are more tẽder & more miserable thẽ they: what sayest thou O man: or what doest thou: thou preparest thy self to clyme into heauẽ, & demaundest yet if any dyfficulty or stoppe be in thy waye. If any rough or paineful thing is like to encountre thæ. Yea thou art not hereof ashamed, neither doest thou blush hereat, but furthermore doest euen (as yet were) bury thy selfe quicke in ỹ earth. Now put the case that thou shouldest certeynly mæte with all ỹ euil things vnder ỹ sõne, if all perills possible were iminẽt vnto thæ, if iniuries, slaunders, quarels, fyre, sworde, wyld beasts, missortunes, hunger, sickneesse, yea & all the euils that may be told or thought of, should attones ouerwhelme thæ, should not al these thinges sæme vnto thæ rydiculous, and worthy to be contempned, in respect of suche and so

great a treasure and reward as thou thereby shouldest win, wherfore let no mā be so abiect or vnhappy, nor of so base and coward lyke a mynde, ỳ whiles he wysheth to atteyne heanue, hée be carefull about the earthly rest and delightes of this worlde. For it should be to him vndecent not onely to sèke after them, but to estéme or honor them when they be already obteyned. Wherevpon Gregorius sayth: No payne is great, neither ought any tyme to sèeme long wherby we may wynne the glory of the euerlasting kingedome. Let vs labour therfore stoutly, & fight hardly agaynst vyces. Yea let it be most pleasant vnto vs to be wery ed in the seruice and warres of God. Bicause we are assured that our labour shall not be in vayne. But that God of his mercy wyll reward our fayth. For such as are not set on worke here wt men (especyally in actuall repentaunce) and are not skurged or punyshed as men in this lyfe, shalbe skourged and tormented with wicked spirites in the world to come by the opinyon of Hierome.

Furthermore for the more perspycuous representation of our slouth, and for the better styrringe vp and warmynge of our cold mindes, let vs consider how many and how greate paynes men doe suffer and endure for earthly, frayle, and small cōmodyties. That euen yet thereby we maye learne (for the loue of GOD, for the inherytaunce of his kingdome, and for the euerlasting felycytie) to walke warily and worthyly in this narrowe path. Let vs learne to despyse all worldly vanyties, and make oblation of our selues
1. Cor. 15. to God altogither with an vnfayned harte and deuotion. For as Augustin doth by ỳ way rehearse, vnto what stormis and tempestes, what dreadfull and horryble roaring of the wyndes and waues, doe merchauntes submitt themselues, to get ryches which are fadyng and shal sone perysshe or be lost: yea riches which bringe greater stormes of care to kèpe them, then they founde trouble or paynes in sèking them? What rages, what furyes, what coldes, what perylles, by sea, by lande, in dennes, in deserte, doe

huntesmen hazard for the poore praye of a selly beast? Yea how longe can they hunger and thirst, and how vyle meates can they be contented with all, for the obteyning of the same? men suffer thēselues to be cut & launced, to be burnt & seared, that they may remoue (no euerlasting payne) but a payne of smal cōtinewaūce, w̄ a payne of greater patiēce. The Knight and souldiers vndertake most crewel warres for small & tryflyng pleasures in this shorte and vncerteyne lyfe. Yea they spende oftentimes more yeares in attayning theyr desires, then they lyue afterwardes to enioye them. But in all these examples, such as loue not the things rehearsed, doe thynke them grēuous. And they which doe loue them, suffer the same extremyties also, but thinke them nothing grœuous. For loue maketh ỹ hardest, seuerest, & most grœuous things to seeme easie, gentle, lyght, and almost nothyng at all. Let charytie then be able to worke much more effycacy, yea let it make vs more patient, more happy, and more stowte, thē grœdy couetousnesse can make them for the obteynings of mēre myseryes. Synce we may be sure to obteyne the true and euerlasting treasure of felicity. Let all tempor all aduersitie bē easely borne by vs, when wē may both auoyde and eskape thereby (as by a fruite of our fayth) euerlastinge payne, and obteyne also an euerlastinge reygne. Ro.8.verse 17

For the passiones of this trēporall world, are not sufficyently worthy for ỹ glory to come, which shalbe reuealed in vs as ỹ Apostle saith: Let vs not serue god w̄ a sluggish minde, & lukewarme zeale, but let vs ministre vnto hym with a feruente spirite, least he turne the sentence of that Reuelation vpon vs: I knowe thy dēedes that thou art neither hot nor cold. And bicause thou art leukewarme neyther hott nor cold, therfore will I begin to vomnyt thē out of my mouth.

Auctorities whereby the narrowe way is knowen.

The first cōmaundement is: Thou shalt loue ỹ Lorde thy god with al thy hart & with all thy soule. With all thy minde

and with all thy power. And this cõmaundement conteineth in it the ende, the rule, and the perfection of all the commaundementes. To the full accomplyshement whereof (as much as maye possibly by vs be perfoꝛmed) not onely all the other commaundementes, but all the dyscyplyne of Chꝛist in his holy gospell, doe also tende. And this commaundement is not fully fulfilled and accomplyshed at any tyme in this woꝛld, vntill we come to the euerlasting kyngdome pꝛepared. Yet such as with full deuoyion and syncerity of mynde doe renounce and foꝛsake all woꝛldly vanities which may hynder their loue towards the diuyne Maiestie, and doe onely bend theyꝛ eyes towards God accoꝛdinge to their dewty, doe goe nearest to the accomplyshment and fulfillynge of this commaundement. But when we haue done all that we can, yet are we vnpꝛofitable. And yet euery wayfarynge man which iouꝛneyeth and trauayleth in this lyfe to attayne vnto the euerlastinge kyngdome, must thus farreforth fulfill it, that hee loue nothing moꝛe then GOD, noꝛ nothyng that is contrarye to his will. Yea and that hee reioyse finally in nothyng but in GOD onely. Now then wee haue sayd much of this streyght and narrowe waye to salnation. And thereby it falleth out that it is the obserning and kæpyng of Gods commaundementes in holy scryptures conteyned, and of the lessonnes taught vs by our sauiour Chꝛist. Let vs then also consider which bee those streyght commaundementes and pꝛeceptes, foꝛ the dificulty whereof Chꝛist hymselfe dyd affyꝛme that the sayd waye was so streyght and the gate so narrowe. And againe that the waye was so bꝛode and spatyous which led vnto euerlastinge damnation. Behold our sauiour sayth then: You haue hard it sayd (quod hee) Thou shalt not kyll. But I say vnto you that whosoeuer is angrye with his bꝛother, shalbe gyltie in iudgement. But hee which sayth vnto his bꝛother Racha: (That is a woꝛde of dysdayne oꝛ repꝛoche) he shalbe gylty to be condempned by ỹ whole councell. And he which sayth to his bꝛother: Fole, he shalbe gylty of hell

fyꝛe,

fyre, which is euerlasting cõdempnation. Is this now not a hard & streight sentence? but moreouer he sayth: Ye haue hard that it was saied of olde: Thou shalt not forsweare, Marke.12. but I saye vnto you, sweare not at all. But let your communycatiõ be yea: yea: and nay: nay. Wherevpon also the apostle James in his Epistle sayth: My brethren aboue all thinges sweare not. Agayne our Sauyour sayeth: Resist you not the euill doer. But if any man stryke you on the left cheeke, turne the other vnto him also. And he which will contende with thee in Judgement and take thy cote from thee, geue him also thy cloke. Loue your enemyes, doe well to them that hate you, and praye for them which persecute you and quarrell with you. What thing can bee harder then this worde? For euen as it is most easie & most naturall for a man to loue his freind, euen so it is most hard and moste vnnaturall for a man to loue his enemye. And yet as Hierome sayth, it is necessarye towardes saluation. Naye rather (sayth he) he which hateth any one man, doth loue no man truely and spirytually. No neyther can he loue himselfe, nor God, being in such greeuous and heynous sinne.

Furthermore our Sauiour sayth: If you doe not forgeue Math. 6. offences one to another neyther will your heauenly father forgeue you your sinnes. And agayne hee sayth: Laye Mat. 7. not vp treasure in earth and bee not carefull for to morrowe. And also: Judge not and you shall not be iudged. Mat. 10. Luke. 12.

Furthermore, thynke not (sayth he) that I came to set peace in the world. I came not to set peace, but the sworde. For I came to seperate the Sonne from the Father, the daughter from the mother, and the sonnes wyfe from her father by lawe. And then: He which loueth father or mother more then me he is not worthy of me. Also: he which taketh not vp his Crosse and foloweth me, he is not worthy of me. And in another place: The kingdome of heauen doth suffer wrong Math. 11. or violence, and yet the violente do take euen thatby force. Luke. 12. Math. 10. Luke. 14.

And agayne: For euery idell worde that men speake, they shall render accoumpt in the day of iudgement. And likewise
Mat. 13. Luke. 1. he that will come after me, let him denye himselfe and take vp his Crosse dayly and folowe me. For he which wyll saue his soule, let hym læse it. For he whiche loseth hys lyfe for me, he shall finde it agayne. And then thus: Wo be to hym by whome offences come. And: Whosoeuer offendeth one of these lyttle ones (beléeuing in me) it were better for him that a mylstone were tyed about his necke,
Mat. 19. Mar. 10. Luke. 18. Math. 20. and he drowned in the depth of the Sea. And agayne: Unlesse you conuerte and become as one of these lyttle ones, you shall not enter into the kingedome of heauen. Herewith not forgetting that: It is easyer for a Camell to enter through a Nædles eye then for a rytch man to enter into the kingdome of GOD. We must remember also where he sayth: Whosoeuer amoungest you woulde be greatest, let hym be your mynister or seruaunt. And: Wo be to you rytch men which haue your consolation here.
Luke. 6. Wo be to you which are filled, for you shall hunger. Wo be to you which laugh now, for you shall mourne and wæpe. Wo be to you when men shall prayse and blesse you. Or thus: what seest thou a moth in thy brothers eye, and canst not see a beame in thyne owne? Well: Jesus sayed vnto a certayne man: folowe me. And he answered Lord suffer me first to go and burye my father. And Jesus sayd: Suffer
Math. 10. thou the deade to burye their deade. And he sayth: Feare not them which kyll the body but cannot kyll the soule. But feare you him which hath power to throwe the body and soule into euerlasting fyre.

And in another place: O fole: This night shall they take thy soule from thee. Then whose shall that be which thou
Luke. 12. hast gathered? And therevpon: Such is euery man which worketh vp treasure and is not rytch in GOD. What should we ouerpasse these sentences. Sell that you possesse and geue almes. Unlesse you repent you shall all perysshe to gither.

Depart

Departe from me all you which haue done wickedly. Whē thou makeſt a dynner or ſupper, doe not byd thy frendes, thy brethren, thy kynſmen, nor thy next ryche neighbours, leaſt peraduenture they byd thee agayne. And ſo thou be wel recompented. But when thou makeſt a feaſt, call the poore, the weake, the halte and lame, and the blynde, and thou ſhalt be bleſſed. If any man come vnto me and doe not hate his father, mother, wyfe, chyldren, brethren and ſiſters, yea, and his owne ſoule, hee cannot bee my diſcyple.

And he which doth not forſake all that he hath, cannot be my diſcyple. And that which is hyghly eſteemed with men, is abhomynation in the ſight of God. Fynally: When you haue done all that which was commaunded you, then ſaye: We are vnprofitable ſeruauntes, we haue donne but that which we ought and were bounde to doe.

Agayne: Euery man which exalteth himſelfe ſhalbe brought lowe. And he which doth humble himſelfe ſhalbe exalted. Beware leaſt you ouercharge your bodyes with gluttony, dronkennelle, or the cares of this worlde. By theſe and infinite other places (my derely beloued) thou mayſt perceiue how ſtreyght in deede and how narrowe, the waye and gate are which leade to ſaluation. But of theſe before rehearced paſſages, ſome perteyne vnto the commaundements. And therevnto all men are bounden. Some other are of councell and aduyſe, which neuertheleſſe are to be obſerued of as many as profeſſe Chriſt ſincerely. Yea futhermore the ſelfe ſame may apeare by dyuers other Scryptures. For the Apoſtle ſayth: They which are of Chriſt haue crucifyed theyr fleſhe with the vyces and concupyſcences thereof. Whoſoeuer therfore doe not extinguiſh vyce and concupiſcence, nor chaſtyſe theyr bodyes, they then perteyne not vnto Chriſt. Agayne: A wyddowe (ſaith he) which liueth in delightes, is dead liuing. For though ſhe liue by lyfe of nature, yet is ſhe dead by the death of punifhment and iudgement. Then if delightful lyfe be a fault or ſinne in wyddowes, how much more blameful is

it to be thought in such as ought by reason of their vocatiō to be gydes and paternes of godlynesse to others? Herevnto many thinges might be added, but let these suffise. And these (welbeloued) I haue here thus rehearced, to the end I might thereby induce thée to the feare of God, the watchful care of thy harte, and to the diligent reading of scriptures, least thou shouldest in vayne flatter thy selfe with gods mercye. And so become one of their societie which walke in the broad and spatyous waye. For as the Apostle sayeth: If we suffer with Christ, wée shall also reygne with Chryst. If wée bée pacyente wyth him, wée shall also lyue wyth him. Yea, and must we not accordyng to the Apostles wordes, entre into heauen by many trybulatiens? But it is true (which GOD forbyde should be verified in thée) which Bernard sayth: Lorde many would reigne with thée, but they will not suffer with thée. Many would be with thée but fewe will folowe thée. Many would finde thee but fewe doe seeke thee. Therefore let vs not be afeard to beare trybulations synce Hierome sayth: No seruaunt of Christ is without trybulation. And if thou suffer no tribulation, it seemeth thereby that thou hast not begonne to be the seruaunt of God.

All these notwithstanding Christes yoke is sweete and his burden light.

Our sweete Sauiour for the recomforte of mankynde did saye as Mathew rehearseth in the eleuenth Chapiter of his Gospell, these wordes: Come vnto me all ye that trauayle and are heauye loden, and I will refreshe you. Take my yoke vpon you, and learne by me for I am meeke and humble in harte. For my yoke is sweete and my burden lyght.

These wordes our sauiour Christ spake of himselfe. Wherwith we must vnderstand that the yoke of Christ is none other thing then the lawe of the Gospell, or the performaunce and wary heede of Gods commaundementes. By the which we are bounde vnder the obedyence of his holy will, and are restreyned or seperate from this worldely lyfe.

And

And the burden of our Sauiour may be vnderſtode by the obſeruation of his holy wordes. And of ſuch a yoke it is wrytten: It is good for the man which hath borne the yoke (euen from his youth) which the reprobate doe put from them. According to that ſayinge of Hieremye from the begynnyng thou haſt broken and caſt of the yoke and ſayed: I will not ſerue. So that wee maye perceyue that in effect all is one, the narrowe waye and ſtreight gate leading to ſaluation, and the yoke and burden of our Sauiour Chryſt. But then ſome will ſaye: If the waye bee ſtreyght and the gate narrowe, howe can the yoke of Chryſt bee ſweete and hys burden lyght? Wherevnto I anſwere that the ſelfe ſame yoke, yea and the ſelfe ſame waye, are ſtreight, narrowe, payneſull, and vnpleſaunt to ſuche as are folyſhe, vnperfect, and not yet exercyſed in ſpirytuall lyfe, nor haue yet taſted the ſweetenes of the ſame. The which neuertheleſſe to the perfecte, the verteous, pure, and Godly zeales, which ſerue God feruently and loue him, is broade, eaſye, and moſt pleaſaunt. So that that they rather runne ſpedely, then walke leaſurely therin.

Wherevpon the holy and [illegible] Prophete confeſſed ſayinge: I haue runne all the wayes of thy comaundementes whiles thou haſt dylated and enlarged my harte. And agayne: I haue walked at large (ſayth he) bicauſe I ſought out thy commaundementes. To conclude, no lykelyhode, nor no forme, doth more delectably or readily worke in maanes myade, then loue. For loue of his owne proper nature and reaſon, enclyneth and draweth the louer to actuall louing. Wherevpon it is compared vnto a weight. Now, therefore ſince charytie is the cauſe, gouerneſſe, and Empreſſe of all merytoryous dædes, the which (charytie) is called the lyfe of the ſoule, and without it nothing is meritorious: yt is therby euidēt that ỹ more we dw profit & procēde in ỹ loue of god, ſomuch the more we

doe delectably exercise all thinges that procæde from god. Yea somuch the more we doe hartely abhorre those thinges which perteine vnto the worlde. Sythens ỳ vnto him which loueth feruẽtly, nothing can be more pleasant then to dõ any thing ỳ may seme acceptable vnto his beloued. For true loue estæmeth nothing to be hard, grævous, rough, or deadly. Yea let vs consider if any payne, any strypes, or any woundes or death it selfe can ouercõe or daunte true & harty loue? surely no. For if it be perfect loue in dede, it ouercõmeth al things & yet fæleth no paynes. The loue of God is an infallyble treasure. He that hath it, is rytch. And whosoeuer lacketh that, is pore and nædy though he haue all the world at will. And therefore well doeing doth somuch the more delight the myndes of men, and sinnes doe somuch the more vyke and dyscontent them, as they fynde in they? hartes a perfect and sincere loue towardes God that highest and vnchaungeable gõdnesse. Arristotle the heathen Phylosopher confessed that it was a perfect signe or token of vertue, to bæ delyghted in the actyon thereof. And surely true it is that the more vertuous wæ bæcome, the more we are delighted to exercyse and doe the true fruites of repentaunce. Agayne: As nature, is the very begenning of all naturall actiones & operatiõs, so gods greate grace (workyng in vs) is the verye first, formall, immedyate, and intrusecall beginning of all gõd and acceptable dædes. And euen as they which are (naturally) wel disposed, dõ exercise w̃ ease & great delight such works & operations as perteyne vnto nature, so whẽ a man beginneth ones to abounde in ỳ grace of god, thẽ he doth also (daily) more ioyefully & with ỳ better will exercise himselfe in gods cõmaundements & gõd dædes. And this happeneth most oftẽ vnto such as are mæke & humble of hart. Wherupon Bernard saith: Nothing is hard to ỳ humble, nor nothing vnpleasant to such as are mæke of hart. And right easily are ỳ cõmaundements effectually kept, when ỳ grace of God doth giue and gyde forwardnes of will, & obedyence with true humylitie doe appeale the Judges indygnation.

Neyther

Neither can a man say that he serueth for meere necessytie, when the thing which he is commaunded to doe, is of him right hartely loued and desired. Then if we deepely and effectually consider that it is for Gods loue that we doe such thinges as we take in hand, we shall then thinke nothing to be hard or difficulte. Nay rather if we should all dye for him, or execute and fulfill all verteous exercyses for his sake, we shall it be able to doe nothing worthy of the benifites which we haue receaued at his handes. And therevpon Gregorius sayth if the mynde be ones fired in God with a stedfast entent, then we estæme all thinges to be swæte and pleasaunt howe bytter or sower so euer they chaunce to be. Yea, we shall fynde greate rest and quyet in all those thinges which doe afflict vs.

Futhermore it is certayne, that the more a mans mynde be bent vnto any one thing earnestly, somuch the more his ententions towards any other thinge be slackened and laide aside. Then euen as the louers of this world (which dw altogether wrappe and enfold themselues in the desyres therof, & are altogether occupyed in vayne and transitory things) doe (as it were) lothe and are weary of spirituall and godly thinges, yea as they ose pray vnto God hastely and without an inwarde affection, euen so those which loue GOD and doe wholly dedycate themselues vnto his seruice, desyringe to cleaue most feruently vnto him, and to be wholly occupied and conioyned with him: doe hatefully abhorre, lothe, and flye from, those thinges which apperteyne vnto the worlde. Yea they desyre and reioyse to be vncessantly occupyed and conuersant in the prayses of God, and walke in the streight & narrowe way with great delight and pleasure. Herevpon it is that Gregorius wytnesseth saying: loue is as strong as death. For (sayth he) euen as death doth kyll the corporall body, so the loue of God dothe (through the hope of eternall lyfe) kyll in vs the loue of temporall delightes. For he whome the charitie of GOD dothe swallow vp, hym dothe it also make vnsensyble to the fælynge of anye

erternall desyers. For it is of necessitie that the swéetenesse of Chryst Jesus, should make sower and vnpleasant the tast of this lyfe. These thinges then haue I here sayed to the ende that I maye turne thée (my welbeloued) from the loue of the worlde, and inuyte thée vnto the most sincere and perfect delyghtfulnesse in GOD. Yea that I myght entyse thée vnto the state of perfection, and enduce thée to proue howe swéete God is & howe pleasant it is to serue hym feruently and familyarely. So that thou mayest not onely bécome a seruaunt, but also a frend, yea a beloued Sonne of thy creator and Sauiour. For this is more worthy to be desyred, then all this worlde with all the glorye and pompe thereof. And I hope that the Lorde GOD wyll graunt thée vnderstanding of all these thinges. For I presume not to thynke that this myne exhortation will any waye profit thée, vnlesse the holy Ghost bé present and geue thée tast thereof and wysdome by his secrete enspiration. For it is wrytten: The inspiration of the omnypotente, doeth geue vnderstandinge and knowledge.

What it is to contempne and despise the wordly.

The frendship of this world is hateful & enemy to god. Therfore whosoeuer coueteth to be frendly vnto this worlde, hée shall therby become an enemy vnto god. As Augustine well witnesseth ý onely loue & charytie, make distincton betwene ý sonnes of god & the sonnes of the Diuill. For in ý sonnes of god, the spirituall & diuine loue doth preuayle. Wherby they climbe entẽtinely vnto heauẽly things. And in the sonnes of the diuill, the loue of this world, yea the pryuate, inordynate, and wicked lust thereof (which vnto godly charite are strong poysõ) do reigne & preuayle altogither. The whole text thẽ of holy scripturs doth exhort vs vnto ý erterpatiõ & rooting vp of this priuate & worldly loue. As also it encourageth vs to the profitable procédings in charity & the loue of god & our neighbor. Furthermore ý is priuate loue by ý which we are turned backe & bend to estéeme our selues viticusly. That is to say: by coueting those things which are profitable & delightfull to

our

our nature, more then ỹ things which pertayne vnto god. As for example, riches, delights, honour, prayse, and such other worldly vanities. But he which doth truely loue him self (in god) doth cõtẽpne & throw away all those things as vile & abiect. I meane the superfluous vse therof, & I take this worde Contempning, or vtter misliking for the full and extreme Contempning or misliking that a christian ought to haue thereof. But bicause euerie creature of God is good, & therfore to be loued, and we are bidden & commaunded to loue our enimyes, and not to contempne any man but our selues according to Esayes wordes: Woe bee to thee which dispisest: shalt not thou also be dispised? Herevpon aryseth a question, how it were to be vnderstode that the holy scriptures doe commaund vs to hate and dispise this world. But if you marke my wordes well, you shall perceyue, that since euerie man which loueth the worlde doeth thereby become an enimie vnto God, it falleth out also that the contempt of thys world is of necessitie vnto saluation. Wherevpon some curious mynd might inferre that all secular people which are maryed and therby doe loue eche other, should (hereby) stand in state of condempnation. Wherevnto I answere that loue is to be taken diuers wayes, as well in Philosophie, as also in diuinitie. For both Plato & Pythagoras did exhort theyr schollers and sects to dispyse the world. But to come vnto a more perticuler distinction.

First the world is taken for the Element of earth, or for the whole globe and compasse of this earthly habitatiõ. And so it is taken in the Gospell where Christ spake vnto his Apostles saying: Goe you out into the whole world and preach the Gospell to all creatures. And the Philosophers doe say that the least Starre of the fyrmament is bigger then the whole world.

Secondarily, it is taken for the whole regyon of the Elements and their myrtures. Wherevpon it may be that the Apostle sayd: The fygure of this world doth passe ouer. And to that sence the Prince of Philosophers sayde, This world

(sayeth hée) must be adioyning vnto the courses of the higher powers. That the whole vertue and power thereof may thereby be gouerned.

Thirdly, the worlde is taken for the whole corporall substãce created And so Plato in his booke de Timæo, doth sæme to bring in the sensible world.

Fourthly, the world is taken for ỹ whole vniuersal thing, in the which visible and vnuisible separate and materyall substances are comprehended. And thereof this text may be ment: The world was made by him. Yea so also the Philosopher sayeth: Nothing is without the world.

Fiftly, by the world is taken for men remayning in thys world, or for all mankynd. Wherupon it was that the Apostle sayde: Let all the whole worlde be subiecte vnto God. And Christ him selfe sayde: This Gospell of the kyngdome shall be preached and declared in the whole world.

Sixtly, the world is taken for the chosen and predestinate vnto saluation. Wherupon we read: So God loued ỹ world that he gaue his onely begotten sonne. &c.

Seuenthly, the world is taken for the peruerse and reprobate. Wherupon our sauiour sayde vnto the Iewes: you are of this world. But I am not of this world (that is to say) of the number of vngodly men, leading a vayne and worldly lyfe. Of which number you are your selues. And agayne he sayde vnto his Apostles: Bicause you are not of ỹ world, but I haue chosen you out of the world, therefore the world hateth you. And in this sence ỹ world is most commonly taken in scriptures, especially in the Gospell and Epistles of Saint John.

And last of all, a father of the Church which hath written a treatise of the vanitie of this world, doeth take this word: The world for the changeablenesse of mans conuersation in this lyfe. Since then the holy scriptures doe bid the worlde to be contempned and hated, according to that saying: Loue you not the world nor those which are therein.

Therefore by this word: The world we must vnderstand

world-

worldly and vayne creatures bent vnto transitorie and not vnto heauenly things. Yea and therewith must we comprehend earthly substance, and such thinges as the worldlings doe most accoumpt, as temporal prosperitie, carnal delights, to be praysed and honoured, and to become rich and clyme alofte. For all these sensible and temporall things are to bee contempned and hated. Not as touching their verie beyng, but bicause they hynder and stoppe vs in the way, and foreslow our iourney vnto the heauenly kingdome. And we must contempne and hate them, least we doe cleaue and stick fast in the myre of them. As they doe which sette theyr chiefe end and felicytie in frayle and transitorie things, sekyng, iouyng, wyshing, and desiryng them more then they doe God.

Therefore whensoeuer wee see any man to prosper exceedingly in this world, and to leade a voluptuous conuersation accordyng to his appetite, let vs neither esteeme nor magnifie him. Let vs not affect such kynde of lyfe, nor greatly set by (but rather dispyse) suche a man. I meane not that wee shoulde hate hym in nature, nor dispyse his person absolutely, but hys vyces, and him selfe, in so much that by them he is eloygned and estranged from God.

Wherevpon the Psalmist sayeth of the iust man: The wicked was brought to naught in his sight. But suche as feare God, hee glorifieth. Aristotle in hys Ethyckes hath this sentence: Magnanimytie is full of contempt, for it setteth light by those which lyue vylely. Psal. 14.

All this notwithstanding, we ought to bestow the affects of charitie and godly compassion vpon those which are wycked and vniust, accordyng to their necessitie. Yea and muche the more bycause we see them to be wrapped and enfolded, yea blynded and muffled to reioyce, florish, and exalte themselues in this worlde. And therevpon Hierome sayeth: wee more weigh & marke sinners to be most wretched, when we perceyue their faultes to be lefte vnpunished. Yea both hee and Ambrose say: There is no certayner token or signe of a repro-

reprobate sence, and damnation to ensue, thē to prosper and
Apoc. 3. to be without any crosse or punishment in this lyfe. Especially since the Lord sayth: I chastise and rebuke those whom I loue. Now therefore let vs well consider how it comes to passe that the contempt and hatred of this world is of necessitie to saluation. For vnlesse it had bene by some maner of meanes necessarie to saluation, the Apostle Iohn had not
1. Ioan. 2. sayde: if any man loue the world, the charitie & loue of God the father is not in him. It is therefore to be sayd, that there are two kyndes of hating and dispising the world, speaking generally thereof.

The first whereof is: that the world and such things as are therein should be contempned and hated, for as much as they doe directly hynder and withhold vs from God. That is to say, least they be loued more then God, or contrarie to his will and commaundements. And least any man should take felicitie in them, and cleaue wholly vnto them contrarie to the lawes of God in holy scriptures contayned. Least he preferre earthly goods before heauenly goods, and least hee set the temporall prayses and honours of this lyfe, before the celestial ioyes prepared. And finally, least he loue and esteeme this present lyfe more then the lyfe to come. And for these reasons the hating and dispising of the world are necessarie vnto saluation. So that euerie man is bound (in that sort) to hate & dispise the world, as wel single men as maryed folke. The which lesson I iudge to be verie difficult vnto suche as dwel and remayne in this world. Now the second kynde or maner of dispising and hating the world, is executed by the ful and absolute abandoning & denying of all worldly things. As if any man dispising and throwing from him the ryches and delightes of this lyfe, should chose to serue God in obscure and more priuate lyfe.

He meaneth not Monkes nor Fryers I trust.

So that (in this sence) to hate and dispise the world, is vtterly to refuse & cast of all temporall things, seculer pomps, yea worldly maners and dignities, and so to dispise all the vanities of this lyfe that we may walke in the righte way

by

by the assistance of Gods grace and holy spirit. And whosoeuer doeth thus, he is sure to displease and offend worldly men. For euen as lykenesse of things is a cause of loue and well pleasing, so vnlikenesse is the originall cause and mother of hatred, and withdrawing of myndes and affections. Hereupon the Apostle asked this question: Doe I (sayth he) seeke to please men? If I should yet please men, I should not be the seruant of Christ. And lykewyse the Psalmist sayeth: God hath broke in sunder the bones of such as seeke to please men. They were consumed bicause god dispised thē. Is not this a most horrible and dreadfull worde? For what can bee more fearefull then to bee dispised of God? since Salomon sayeth: Consider the workes of God, since no man can amend him which God dispiseth. And in this sort to dispise ỳ world, is not onely to hate and dispise all fraile, worldly, & vayne things, in that they doe directly, but in that they doe also chanceably let or hinder Gods creatures from attaining vnto him. As the wise man testifieth saying: They are as temptation to a mans soule, and as a Trappe or snare for the feete of the foolish And therefore we hate them not onely for that they withhold vs directly, since Salomon sayeth: God made his workes to be feared. But also bicause euen chanceably they doe vaynely delight the reprobate with the comelinesse of his creatures, and with the perticular profit which they seeme to carry with them. So that they there doe stay and stand still eternally, and neuer attribute the honour and glorie vnto the creator, who is in deede the onely end and scope whereunto wee should tende and frame our doings. Eccle. 7. Sap. 14. Eccle. 3.

Hereupon Isodorus sayeth: it is better to haue the hatred of the euill, then theyr company. For euen as the conuersation and lyfe of those which are godly doe render many commodities, so the company of the wicked doeth bryng with it many euilles.

Now in this treatyse I intend to speake chiefly of the contempt of this worlde, as it is set downe in the seconde note. euen that which concerneth the state of perfection, and the obser-

obseruing of Gods wordes. And yet I shall sometymes bring in somewhat of the former kynde of contempt, in as muche as it of necessitie towardes saluation and the fulfillyng of Gods commaundements.

Of three things which moueys to contempne the world.

My parte (sayeth the Lorde) is my soule. And therefore I will expect and loke for the Lorde. For the Lorde is good to them which trust in him, and to the soule that seeketh hym. And as the scripture sayth: A threefolde corde is hardly broken. Let vs therefore by a threefold perswasion, and by a tripartyte kynde of demonstration, set downe howe holy, howe diuyne, and how acceptable, how holesome, howe noble, and how expedient it is altogither to contempne the worlde and those things which are therein. Now some perswading reasons or demonstrations of this blessed contempte, are to bee vnderstode on the behalfe of God. Some other on our owne behalfe, and some on the behalfe of the world it self. Wherupon orderly & decently to proceed: on ỳ behalfe of God these things ought to induce & beget in vs a contempt of ỳ world.

First the loue and goodnesse of the glorious & blessed God.

Secondarily: The zeale that we haue to honour him perfectly as much as in vs lyeth.

Thirdly, ỳ great benifits which we receiue at gods hands.

Fourthly, the consideration of his promises.

Fiftly, bicause god him self in proper persõ did so coũsel vs.

And lastly, bicause he did so him selfe. Of the rest I will treate hereafter. Now touching the loue and goodnesse of God it is written: Thy name and thy memorial! (O Lord) are in the desires of my soule. My soule hath desired thee by night, yea thy spyrite is in the secretes of my harte, and early in the gray morning will I wayte for thee.

Esay. 26.

Herein as goodnesse is the obiecte of our appetyte and desire, so since god is the highest, purest, vnmeasurable, & perfectest goodnesse, so is he infinitely to be desired, & to be loued. In such sorte that we ought beyond all comparison to loue him aboue all things. And so consequently, it is meete and requisite to dispyse, to refuse, and to caste away, whatsoeuer

may

may let, forestow, or turne vs from his loue, and the feruentnesse therof. But the world and that which pertayneth thervnto, doe withdrawe vs, & specially let and hinder vs from the loue and godnesse of God (as Gregorie sayeth:) wee are euen so much disioyned and seperated from the loue of ỹ high God, as wee are wrapped in worldly thinges, delighted in base things, and occupyed in earthly things. For vertue is both greater and of more force when it is vnited, thē when it is dispersed) therfore the more that the affects of our mynd are dispersed and deuyded into the inordinate loue of worldly creatures, the weaker also, colder, blynder, and more vnapte they be to loue God.

Wherevpon Chrysostome sayeth: loke howe muche thy mynd is set vpon any thing, and euen so much the lesse it is set vpon God. For what are these earthly & carnall things, but onely heauy wayghtes and burthens which drawe down the affections of mans mynd from desire of heauenly things. Let vs therefore extend our whole harte vnto God. Let vs be borne vnto him with our whole mynde. Let him be such a cause of loue vnto vs in al other things, that we esteeme no worldly creature more thē for that it may (as a meane) serue vs towardes the attayning of his loue. That is to say, so far forth as it may bee vnto vs necessarie and profitable to further vs in our way towardes the heauenly kingdome. But let vs become so feruent in the loue of God, yea let vs so much esteeme his most sweete and delectable loue, that we may dispise all and singular other vayne and transitorie things as vyle durte. So that the omnipotent and eternall God may be more precious, more to be desired, more glorious, sweeter, fayrer, and in (euerie kynde of comparison better,) of more perfection and worthinesse thē any other thing. And let any liuyng worldly creature be lothsome vnto our soules, being thus occupyed in contemplation of the diuyne maiestie. Let vs see and perceyue hereby that the whole vniuersall world, (in respect or comparison of the vndiscrybable God) is but as a small title of no reputation or louelynesse.

Yea

Yea in such sorte that we thinke these transitorie thinges vnworthie to be looked on. But that we be wholly transformed, enflamed, established, dissolued, and swallowed vp in Christ Jesus. So that we may say with his holy Prophet:
Psal.72. The God of my harte, and God is my portion for euer. And
Psal.17. agayne: I will loue thée O Lorde my strength. And as the
Rom.8. Apostle said: I know that neither death nor life, nor any creature, can seperate me from Gods loue. Let vs but marke and behold how vyle it were, for the delightes of the mortal and miserable fleshe, for the prayse and glorie of men, and for temporall honour and preferment, to be withdrawen or foreslowed from this highest, supressentiall, vnchangeable, and incomprehensible goodnesse of God. Let vs be made heauenly conformable vnto God, and deyfyed: yea familiar and
1.Cor.6. entyrely beloued vnto the liuing God. For what haue we to doe with these earthly things? we being made and created to the shape and lykenesse of the most holy Trinitie? béeyng
Gen.1. redéemed and made frée by the bloud of Christ, and called to
Apoc.1. the blessed fellowship of Angels? Let vs therefore dispyse all these things, and let our whole occupation, conuersation, entention, and affection, be fixed and altogither reposed in him onely which is onely necessarie to bee imbrased, accordyng to the admonition of Augustine. Let man (sayth hée) if he turne any way, conuert him selfe vnto him which created him: for by going backe from him, he waxeth cold, but by turning vnto him, he shall waxe warme. By going backe he shall waxe dimme and darke, but by turning to him, hée shall become bright and shyning. For euen where he receyued his creation and being, there must he also fetche his being good or godly. For he the Lord our God is ẏ verie swéetnesse, swéete aboue all kynde of swéetenesse. Brighter then any light, déeper then any secret, and higher then any honour or degrée. Moreouer he is that purest kynde of lyfe: to turne from him were a gréeuous fall, but to returne vnto him is a highe rysing or clyming. To abyde in him is a certaine dwelling, and to dwell in him is happie lyfe. And euen as corne in the wet furrow doeth rotte and putrifie, but in the

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ryche or higher part of the land, it is preserued & flourisheth, so our hartes if they be rayſed vp to God ſhall neuer putrifie nor decay. But if they be ouerthrowne or ſunken in earthly things, they rotte and conſume immediately. And myne earneſt deſire is (my welbeloued) that thou doe ſpurne from thee and diſpiſe all tranſitorie things, & deteſt & abhorre all the pompe of this worlde, for the loue of the diuyne bountie, and through the affection that thou haſte to proceede in the imbraſing thereof. Yea and that by the deſire of ſo contemplatyue and holy meditations, thou mayeſt with all thy hart and mynde be giuen ouer vnto him. All which can not come to paſſe vnleſſe thou diſpiſe all corporal delightes, all worldly vanities, and all thine owne deſires. As Caſſianus affyrmeth ſaying: our affectiõs (ſaith he) are neuer perfectly kindled to the deſire of eternal things, neither is our vnderſtandyng euer ſharpened vnto the perfect contemplation of heauenly thinges, vntill the cares and deſires of the fleſhe bee perfectly bridled in vs. Wy (welbeloued) if thou wilt be rich, and a poſſeſſor of infinite goods and treaſures, giue eare then vnto the counſell of Ambroſe. He that wil (ſayth he) poſſeſſe God, let him firſt renounce the worlde, that God may be vnto him a bleſſed poſſeſſion and heritage. For loke how much thou dye vnto ỹ worlde, ſo much lyfe thou gayneſt with God. And the more that thou lyue as to this worlde, ſo muche the more thou dyeſt vnto God.

To conclude, whoſoeuer loueth the worlde, doeth loue an enimie, imbraſeth a Traytor, and dandleth in his lappe an vnſpeakeable daunger.

Wherevpon Auguſtyne ſayde: if this worlde delight thee, thou ſhalt alwayes be vncleane. And if thou louingly kyſſe the worlde, he will hungrily and greedily ſwallowe and deuour thee. And to make an end of thys deuiſion, wee ought aboue all things to loue God.

Firſt, for his vnmeaſurable goodneſſe.

Secondarily, becauſe he firſt loued vs.

Thirdly, becauſe he powreth ſo many benifits vpon vs.

Fourthly, bicause he hath promised to giue vs greater rewards in the heauenly kingdome. And to this feruentnesse of charitie let vs alwayes enforce our selues. For by Augustynes opinion: it is neyther the great number of workes, nor the long continuance of tyme, but the greater heate of charitie, and the better readinesse of our wil, which maketh God (for his Christ) to accept our merites. For whosoeuer doeth obserue charitie in all his actions, he fulfilleth as wel that which is apparant, as also that which is mysticall, in Gods booke. For charitie doth (as it were) open the mynde, and maketh the louer to be loued. O Lord my God thou arte charitie (sayth the Apostle) thou art loue which can not be extinguished. Doe thou therfore lighten my hart, and make it dronken in thee. Wherfore am I tossed about? wherfore run I from one place to another? why doe I wander after many things? Is ther not in thee only (most holy, honorable, mighty & glorious God) ỳ perfect possessiõ, ỳ incomprehensible plẽtie, and ỳ infinit abundance of all things ỳ are good, pleasant, or to be desired? Thẽ what is more excelẽt, or more louely, ỳ I shuld therfore wdraw my hart from thee, & turn it vnto frail things, coueting or desiring any maner of thing without thee or besides thee? And where was I when I was not with thee? Whither ranne myne affections astray, when they did not desire thee onely? O God of my lyfe, howe vaynely is it consumed? And how vnfruitfully are my dayes stolen away whilest I liued idelly & vnprofitably before thee? But from henseforwardes let my soule bee vnmoueably fixed in thee. For euen as the harte desireth the freshe fountaynes when he is chased, euen so my hart desireth to be wth thee O God.

1. Cor. 13.

Psal. 41.

How cõtempt of the world commeth by the zeale which we haue to God his honor. 2. Reg. 19.

Whosoeuer doth glorifie mee, I wil also glorifie him saith the Lord God in the second Chapiter of the first booke of the Kings. And they which cõtempne me shal be dishonored. For of the loue of God, the zeale of ỳ diuine honor doth ryse and proceed. As also an exceeding affection to adore & worship him in all things. Which zeale ỳ prophet Helie had whẽ he said: I am become zealous in zeale for the Lord God. And ỳ more

feruently

feruently that we loue him, the more entirely also we desire to worship him in all things, yea and to enduce others with vs to the worshipping of his name. For euen as God (by reason of his vnmeasurable bountie, & his infinite amyableneſſe) is such that no man can loue him so much as he is worthie to be beloued, but doth infinitely fayle thereof. So by the reason of his maieſtie, dignitie, and vnmeasured holineſſe, he is infinitely to be honoured. So that euery man is much defectyue in doing of suche reuerence vnto him, as he (in him self doth deserue. And herevpon the holy fathers profoundlye pondering these considerations) did esteeme all their dædes & conuersatiõ, (how perfect so euer it were) to be of none effect. And therfore ẏ doctors say: A man shuld rather suffer death, thẽ commit ẏ least fault or offence wilfully. For as muche as sinne (in that it derogateth any thing from the exceeding great maieſtie of God) is a huge and vnreasonable enormitie. Then if we do honor the excelent maieſtie of God so much ẏ more, bicause by ẏ beholding & consideratiõ of his worthineſſe we are able to dispise & hartily to reiect all frail, vain, & transitorie things: to the end ẏ being vnburthened and clean dispatched of them, we may attentiuely giue our selues to ẏ pure, frée, & entire worshipping of ẏ same: it must nædes follow that they which through zeale doe altogither dispyse and forsake the world, shall immediately honor God with all integrytie of harte. And therefore (by his grace and mercies are made worthie to be glorified, honored & extolled with him. And lykewise the leſſe that a man doe occupie him selfe in many buſineſſes, so much the more perfectly he is bent vnto the onely God. And so much ẏ loftier & more sincere his mynde is, in the prayſing of his name. Yea hæ may so much the more be wholly at leyſure to exercise him selfe in his seruice, and walke vprightly in all godlyneſſe. Moreouer Salomon saith: Honor God with all thy substance Prou. 3.
and ẏ first fruites of thine increase. If then it pertayne vnto the honor of God, to offer him any parte of our outward substance, it must by stronger reason appertaine more vnto his

honour, to refuse all worldly things frely for the worshipping and glorifying of him, and to present our selues vnto him with full deuotion. And so do they which contempne the world in such maner as is beforesayd. And therfore to the end thou mayest vncessantly (as much as in thee lyeth) giue thy selfe vnto the praise, worship, and honour, of the diuyne maiestie, yea that thou mayest quyetly repose thy self in the swet contemplation of his mercyes, reioyse in his blessednesse lyke a naturall louing chylde, and spend all the dayes of thy lyfe vertuously, I exhorte thee (my welbeloued) altogither to dispyse the world, and to passe ouer all the transitorie vanities thereof with a noble courage, yea to goe hartily to worke in the onely honoring of God. For is not the vylenesse & lothsomenesse of this world, infinite being compared to ỹ highest and vnchangeable goodnesse? yea doest thou not thinke it an vnworthie thing, (by occasion of earthly and worldly conuersation) to be hyndred & letted from the duetie which thou owest vnto the honour and maiestie of God? and to be withdrawen from the holy exercyses of vertue and godlinesse, for the moste vayne liberties of worldly conuersation, and vnlawfull actions? To conclude, if thou doe in this maner glorifie God and dispise the world, then God doubtlesse wil cause thee to be honoured exceedingly as Esay witnesseth saying: if thou glorifie God (following not thyne owne wayes, nor yelding to thyne owne will (the Lord will giue thee rest, and wil fill thy soule with comely brightnesse. Yea then shalt thou be much delighted in the Lord, and he shall set thee vp aboue the height of the earth. Wherevpon Hyllarie sayeth: This doe I chiefly owe vnto God, that all my power, all my sences, & all my spirits may sounde his praise. For to that end we receyued bodie and bodily members, yea lyfe and soule of God, that we might worship him generally with them all. And therefore the Apostle sayeth: As you haue giuen ouer your members to serue vncleanesse and iniquitie, so now (sayth hee) giue ouer your members to doe rightousnesse and holinesse. And this it is to honour God

1. Reg. 2.

Esa. 58.

Rom. 5.

worthi-

worthyly, & to doe (for his honour) whatsoeuer we may possybly doe to please him, yea and yet neuertheless humbly to confesse that we doe nothing worthy of thankes or meryte. Therefore it is written: To glorifie God as much as lyeth in vs shall preuayle with his mercy, and is beyonde all prayse. Deferre not then (my welbeloued) to geue whole possession of thy selfe and all that thou hast, thy body and thy soule, yea thyne inward thoughts and outward actions vnto the diuyne Maiestie. Least abusing gods gyftes thou consequently serue ỹ Diuill. For whosoeuer doth liue vytiously, he is a seruaunt of the Diuill. Eccle. 43. Iohn. 8.

The Prophet Esay in his lxiii. Chapiter hath these words: I will remember the Lord for his mercy. Yea I will praise the Lord for all that he hath geuen vs, and for all that hée hath bestowed vpon vs according to his goodnesse. If then we would perfectly knowe how carefully we ought to seeke the way of saluation and walke therein, yea and how much we ought to dispyse the vayne delights of the world: Let vs heedely consider what the onely begotten Sonne of god, did, suffered, and toke vpon him, for our helth and saluation. If he then, through the wysdome and prouydence of God the father, yea through ỹ eternall, vncreated, vnbegottē, & vnmesurable foresight dyd (not without great cause & reason) take vpon him, doe, & suffer, so many thinges for vs: If the onely begotten Sonne of God being perfect and omnypotent, dyd for our health and saluatiō take vpon him our substaunce and nature, if he were (for our sake) conuersaunt here on earth so many yeares, if he did sustayne and endure so many trauayles, labors, and paynes, for our enstruction and redemption, finally if he suffred therefore most bitter and cruell death, let vs not set lyght by our selues, nor make small accounnpt of our saluation. Neither let vs thynke that we can be saued by sleighte and superficyall seruing of him, by cleauing vnto worldly vanyties, neyther yet by lyuing carelesly and without feare. For neyther is the euerlasting payne of dampnation so avoyded, nor yet the heuenly king- How the consideration of gods benefits exhorteth vs to hate the world.

dome is not so obteyned. For Christ suffered and was crucyfied for vs, that we might thereby folowe his stepes and example. Then is it necessary that we be conformed vnto his passion, and that we crucyfie our selues as he did. For
2. Tim. 2. whosoeuer sayth that he remayneth in God, must walke euen as he walked. Wherevpon the Apostle sayed: If we suffer with him, we shall reigne with him also. And againe he sayth: Be you folowers and imytators of god, as his best
Epho. 5. beloued children. And what els is it to be conformed vnto Christes passion, to dye with him, & to folow his steppes, but euen to mortyfie all vanyties & wickednesse, to cõstitute our
Zach. 9. bodyes wholy in ỳ feare of god, to restrayne & bridle our owne naturall lyberty, vnder ỳ cõmaundemẽtes of his holy lawes, & to submyt our willes altogether vnto his godly will: for whē we know & beleue ỳ our Lord & Sauiour (Jesus Christ) did most patiẽtly suffer innumerable derysions & mockes, slaun-
Mat. 11. ders, blasphemies, labours and paines, with all mẽkenesse of powrty, with all lowlynesse of minde, & with all perfection
Iob. 19. of charytie, so as finally he suffered the most vyle kynde of death for vs, let vs thynke that it were moste vndecent for ỳ seruaunt if he should liue in delightes, reioyse in worldly rytches, and wallowe in earthly vanyties, whose master
Iob. 12. was so busily conuersaunt, afflicted, & kylled for ỳ seruaunts sake. For ỳ seruaunt is not aboue his master. And Gregory saied well: Nothing is so grẽuous but that it myght bee suffered with good will, if we would often call to memorye the passion of Christ. Harken then vnto holy Bernarde speaking to thee in the person of Christ. Behold O man (sayth he) what I suffer for thee. There is no payne comparable to that wherwith I am tormented. I call vnto thee bicause I am afflicted for thee. Behold the paynes wherewith I am tormẽted. Behold the nayles wherwith I am nayled. Behold howe all my body is stretched out vpon the Crosse for thee. And loke how greate myne outward paynes are, so much ỳ greater is mine inward greif in ỳ I finde thee so vnthankfull. If thou weigh these things (welbeloued) with attẽtiue minde

thou

thou wylt sons contempne the worlde, and ouercome the concupyscences thereof, thou wilt desire to folowe Christ, abhorre all things that are worldly, & refuse to be cõuersaunt with such as walke in vanyties. For god forbyd that thou shouldest be vngratefull for such and so many benefites And yet vngratefull shouldest thou be, if thou geue him not thankes for the same with thy whole hart. But thankes canst thou not geue vnlesse thou doe medytate, marke and acknowledge them. Synce the chiefe poynt of ingratitude (as Seneca sayth) is forgetfulnesse. Therefore cast and reuolue in thy mynde euery day what God himselfe dyd & suffered for thee. Yea & besides this, the benefites are also innumerable which god doth daily bestowe on vs. So ỹ by the consideration of them, we ought of good ryght to be kyndled in loue towardes God, and in a zeale to honour him with all deuotion.

Yea and an affection also to be alwayes geuing of thankes and so consequently to laude and praise his name incessantly. For haue we not receyued frõ him whatsoeuer we haue or be? ỹ goods of fortune? the gyftes of nature? to be? to liue? to fele? to haue vnderstanding? yea haue not we receiued of him the gyftes gf grace, fayth, hope, and charytie? the gyftes of ỹ holy Ghost, & the sacramentes? How often hath god most mercyfully spared vs when we offended? how pitifully hath he preuented vs? From how many snares and peryles hath he preserued vs? what greate gyftes of glorye hath he promysed vs? Yea how many haue bene condempned to hell fyre, which offended and sinned lesse then we haue done. 1. Cor. 4.

Let vs then not bee forgetfull of suche and so greate benefites. But let vs with the Psalmist humbly and thankefully say: What shall I requyte vnto the Lorde for all that hee hath geuen me? I will blesse and magnyfie the Lorde at all tymes, his prayses shall alwayes be in my mouth. For of all other faultes, ingratitude is the worste. Especyally that kynde of ingratytude whereby Psal. 111. Psal. 33.

we become vnthankefull vnto God the moſt lyberall and abundaunt benefactor of all other. If any man ſhould cut of thy hand or thy foote, how much wouldeſt thou thynke thy ſelfe bounde vnto him which would heale it agayne and reſtore thee thy member? If thou wert blynde, deafe, or lame, how much wouldeſt ꝙ loue him which would cure thy defect: how then, art thou not aſhamed in that thou loueſt not god feruẽtly, which hath geuẽ thee all thoſe gyftes before named and hath alſo promyſed thee farre greater then they? therefore let theſe great benyfites and lyberaltyes of god towards thee, ſtyre in thee a contempt of this world, and enduce thee to take in hand all ſuch thinges, as may moſt lyuely expreſſe his honour and glory. For as it is moſte certayne that he which is by nature beſt diſpoſed vnto vertue, were moſte faulty if he ſhould be blynded by the world to lyue vycyouſly, ſo (thou hauing good gyftes of nature) it were no ſmall cauſe of greefe if thou ſhouldeſt foreſlowe thy ſelfe from executing the ſame.

How cotẽpte of the world may come by conſideration of god his promiſes.

The thinges which in this preſent lyfe are momẽtarye and light (although they be ſome tribulation) may exceedingly worke in vs a greate maſſe or weight of glory in the world to come, if we behold not thoſe thinges which are ſeene with eye, but thoſe which cannot be ſeene. For the thinges which are ſeene are temporall, but the things which are not ſeene are eternall. By theſe wordes of Paule it appeareth that the trybulations of the choſen (although they be longe, bytter, and greeuous) yet by regarde of the celeſtyall glory and reward to come, they are lyght and but of ſmall continewaunce. For the reward to come is vncomprehenſible & euerlaſting. But now is he a perfect and moſt pure louer of God, which loueth him not by beholding this reward, nor reuerenceth him not for deſire of his owne profite, nor worſhipeth him for reward of mutuall conſideration towardes himſelfe: But which purely (for the very incomparable goodneſſe, loue, and worthyneſſe of God) doth all that he can to his honour with all dilygence. For the better obteyning of

which

which perfection, and for the full purchasing of so great sincerities in Gods loue, let vs yet euen by the beholding of the infallible promyses of God, goe stoutly forewarde to doe any thing that may be most pleasant, most perfect, and most acceptable vnto him. And let vs contempne the world and the gallantnesse, delight, pompe, prosperities, and vanities therof, taking in hand to walke in the way of perfection, in the fulfilling of Gods word, and in a vertuous and right religious lyfe. For since the eternall God, is a most free goodnesse, a most feruent charitie, and a most plentifull rewarder, therfore a man of reasonable vnderstanding wil confesse that the more he refuseth and layeth aside for his sake, the more sincerely that he renounce him selfe, the more he dispose him selfe to the obtayning of Gods giftes, and the more wholly, perfectly, and entyerly that he offer him self vnto him, euen so much the more will God also shewe him selfe the more aboundant in mercies to him, the more soundly and sweetly he will breath his holy spirite into him, the more familiarly he will be conuersant with him, and the higher wil he exalte him in glorie, multiplying his giftes of grace in this present lyfe, and doblyng his rewards of glorie in ỹ world to come. Wherupon it is written in holy scripture: if a man doe direct his harte vnto God, he shall drawe his breath and spirite towardes him selfe. And herevpon the holy, true, and mercifull God hath promised not onely a blessed and excelent glorification, in the heauenly kingdome, but also a most plentuous and liberall reward in this present lyfe, to suche as dispise the world for his sake. Saying in his holy gospel: Whosoeuer leaueth father & mother, his brethren or frends, or his possessions for my names sake, he shal receyue an hundreth folde, & shall possesse euerlasting lyfe. And what meaneth he by these wordes: He shall receyue an hundreth folde? Marry that for the erternall, carnall, and temporall goodes which he hath lefte, he shall receyue the spirituall giftes of grace, and the giftes of the holy ghost, which are more then an hundreth folde better euen in this lyfe. And after also

shall receyue eternall lyfe, and the consumation of glorie. Wherefore (my welbeloued) if thou desyre to bee truelye, and spiritually enriched and enabled, contempne then (for the lous of God) all transitorie & fraile things, yea and whatsoeuer worldly men, (which haue in dæd ỹ spirit of this world, and not the spirite of Christ) doe make greatest accompte off, and thinke most desirable, that doe thou dispyse, as most vyle dyrte and myre: or rather as the verie snares of the diuill. If thou doe so, thou shalt become the Temple of the holy Ghost, & the most blessed trinitie wil inhabit and replenish thy soule with all the aboundant delightes therof. For this is promised by ỹ sonne of God saying: If any man loue mée, he will kæpe my wordes and testimonyes, and my father will loue him, & we will come vnto him, & make our abode with him. O happie soule, in whom those thrée so plentiously do abide. Furthermore, harken what Christ hath promised vnto the cõtemners of this world, you (saith he) which haue forsaken all things, and haue followed mée, when the son of man shal sit in seat of his maiestie, you shall sit also vpõ xy. seats, iudging ỹ xy. Tribes of Israel. And this it is that Paule ment saying: You know not ỹ the saints shal iudge of this world. Behold what an vnspeakable dignitie this is, & how they are honored of God, which for his honor do forsake all things. And therupon Gregorie sayth: whosoeuer bæyng styred with the prick, or goade of godly zeale, doeth forsake such things as he hære possesseth, shall vndoubtedly obtayne there a height of iuditiall dignitie, ỹ he may come to iudge with ỹ iudge, bicause by consideration of ỹ iudgement, he did chastẽ himself willingly with pouertie. Do not therfore lose so many godly treasures which shall remayne for euer, for these things which can be but smal time possessed. For behold Christ saith: I stand at ỹ dore & knock, if therfore ỹ opẽ ỹ dore of thy hart, & harkẽ vnto my coũsel, I wil come in vnto thée, & enter into thy mynd, & thou shalt sup w̃ me. So ỹ thou seest how God wil cherish thée w̃ heauẽly comfort, will fulfil thée with spiritual delightes, & thou shalt taste how swæt God is,

Apoc. 3.

1. Pet. 2.

and

& how manifold is the multitude of his delightfulnesse. All which the louers of this world can not tast, bicause they are not worthie to receiue ẏ holy ghost. As our sauior saide vnto his Apostles in ẏ xiiij. Chapter of John: I wil pray vnto my father for you, & he shal giue you another spirit, euen ẏ holy ghost, whom ẏ world can not receyue. Whervppō Bernard sayth: The holy delectatiō doth decline him which is first occupied in seculer desires, & suffreth him not to mingle vanitie with veritie, eternitie with frailtie, spiritualtie wͭ temporaltie, nor high things with low things. That thereby hée may learne what things moūt vpward toward heauen, and what things draw downwards toward earth. For if ẏ mind haue wherwith to be outwardly delighted, it remayneth inwardly without spiritual delight. And ẏ it is which Hierom doth so worthily say: If we cut from ẏ flesh such things as do most delight in, we shal straight way finde in ẏ spirit that which wil delight vs. If the outward wandring be shut vp, the inward accesse to God is opened, for the lesse ẏ the soule be dispersed in it self, the straighter it is erected to things aboue, by spiritual procéeding. And therfore to the end ẏ thou mayest (by ẏ brightnesse of ẏ holy ghost) holsomly behold that most noble worthinesse of those spiritual & supernatural good things, set light by these temporal vanities, yea spurn from thée, & vtterly forsake al ẏ is earthly. For as Bernard cōfesseth: They which are delighted in things ẏ are presēt, & subiect vnto frailtie, can hardly or not at all behold & cōtemplate things ẏ are heuēly & eternal. But he which accompteth thē as dust or shadowes, shalbe ẏ soner raised vp in spirit to ẏ attaining of spiritual & heauēly things. And herewͭal since thou dost (my welbeloued) séem to be somwhat delighted in riches, honor, & glory, therfore I dare not fully say vnto thée, ẏ thou shuldest make no maner accoūt therof. But mine admonitiō is, ẏ ẏ shuldest not ernestly nor hartily desire ẏ deceiuable riches, ẏ worldly honor, nor the glorie of men, but ẏ with thy whole harte thou séeke & searche narowly for the spirituall treasure of vertue, the heauenly honor, & the eternall glory.

And so shalt thou become a right riche man above all them that love this world. For Hierome sayeth: those onely are to be accompted true ryches, which make vs aboundant in all vertues. And therfore if thou desire to be riche, then love and imbrace the right riches of vertue. If thou aspyre vnto the height of honor, then make hast towardes the heavenly kingdom. And if thou couet a crowne of glorie or dignitie thē travaile to be appointed & enthroned amōgst ỳ Angels above. And this ment Gregorie whē he sayd: dispise worldly riches and thou shalt have aboundance. Contempne worldly honor and thou shalt become glorious. Set light by ease & corporal quyet in this lyfe, and thou shalte have lyfe everlastyng. Whosoever can learne to contempne him selfe, shall sone learne to dispise all things for God onely. And he that doeth so, may say with the holy Apostle. I have lost all things (sayth he) to the end I might gayne Christ Jesus.

Bicause God him selfe in proper person (evē Christ) did counsell vs, therefore we ought to dispise the world.

The Prophet Esay in his seventh Chapiter cryed out saying: This natiō or people is without wisdō or advise: would God they could tast or understand, & would foresee the latter end. As also ỳ Philosophers rule is: Discentem oportet credere. A learner must beleve. And the Prophet also witnesseth: if we beleve not we shall not understand. And Salomon in the fyrst of his Prouerbes sayeth: My sonne harken thou vnto the disciplyne of thy father. And in another scripture we reade: if thou sée a man of understandyng, straight way watche to drawe neare vnto him. And agayne: let not the wordes of the elders passe by thine eares vnmarked, but stay thereat: and from the bottome of thy harte ioyne thée vnto the sayings of the wyse men. Then if hereby we bee taught to give eare vnto wyse men, to belæve their words, and to followe their counsell and advice, is it not without all comparyson more expedyent that we give eare, beleve, and obeye the onely wise God, which is in him self the oryginal, seperate, and eternall wysedome? Synce then the very true God him selfe, the onely begotten sonne of the father, for his aboundant charitie and love wherewith hee loved vs,

came

came down into the worlde, taking vpon him our nature and shape, appearing visibly vnto men, being conuersaunt, eatyng, drynkyng, and talkyng with them: of all other it were most mete that wee should harken diligently vnto his counsell and aduyse And performe it throughly as much as in vs may be done. But Christ dyd by many meanes and wayes (as appeareth by his sayinges) manifoldly aduyse vs to contempne the worlde, by promising rewardes, by profering helpe, and by making him self our example. The which also the holy Euangelistes and Apostles dyd most euidently sette forth. Therefore obey and follow his counsell: especially since he is the way and the truth. Which best knoweth the perilles of our passages, and what is most expedyent for vs. For since he so entirely loued vs, that for our redemption he vouchsafed to dye, we may be most assured that the counsell hee giueth vs is moste sounde and sure to leane vnto. Wherefore become thou his disciple (my welbeloued) and follow in all thinges his most wholesome and sounde doctryne, that thou mayest so much the more blessedly and with more delight behold him in the heauenly kingdome, as thou now doest beleue and harken vnto hym more attentyuely in this lyfe. To conclude, if an Angell should come downe from heauen, appearyng visibly vnto thee and saying: Beholde the will or counsell of God is that thou dispyse the worlde, wouldest thou not by and by obey and beleue it? But now not an Angell, not a messenger, but euen the God of Gods, the creator of Angelles, and the Lord of all things is come in proper person. Yea and hath with his owne mouth giuen thee counsel to contempne the worlde, and to make thyne estate perfect.

For where as he counselled the rich yong man which from his tender yeares had obserued all the precepts in the golden Tables saying: Thou lackest yet one thing. If thou wilt be perfect, goe and sell all that thou hast and giue it to the poore, and come and follow mee: and thou shalt haue treasure in heauen: he lefte the same counsel or aduyse for thee also, Mat. 19.

who peraduenture yet hast not obserued the holy precepts in all poyntes from thy youth vpwardes. But thou wilt say: Can all men leade a perfecte lyfe? or forsake the worlde altogither? Oh this is a folish obiection, and méete for fonde, worldly, and wicked men. Of whom Salomon sayeth: the number of fooles is infinyte. And the holy fathers haue answeared thys kynde of obiection at large.

For there is great difference in iudgement betwéene that which is requyred to the conseruation and mayntenance of the first vndeuidable substance, and that which is requisite to the conseruation and mayntenance of the forme or lykenesse. But to remayne in the worlde, to doe and performe the acte of generation, and to till and manure the earthe is not requysite for the mayntenance of the fyrst vndiuydable substaunce, but for the mayntenance of our owne shadowe, shape, or lykenesse.

And therefore let no man which findeth in him selfe any promptnesse or readinesse refuse that grace of God working in him and say: The worlde must not be altogither vnprouided or vnfurnyshed.

For I pray thée tell mée, if thou shouldest altogither giue ouer the world, and giue thy selfe to a holy and solitarie life, should the world therfore fayle? Thinkest thou that for thée onely the earth shall be abandoned, or the rockes tranferred and moued out of their places? No no but doe thou gyue eare and follow the counsell of the most graue & wise counsaylor, which is the Angell or messenger of the great counsell on highe. So that thou mayest safely defende thy selfe from infinyte perylles, and walke in a safer, shorter, quyetter, and more acceptable pathe, vntyll thou bée receyued into the resting place of the Lord thy God.

Of the cõtẽpt of the worlde by the exãple of Christ.

Christ spake (as his Euangelist John rehearseth in the eight Chapiter) saying: I am the light of the worlde. He that followeth me walketh not in darkenesse: But shall haue the lyght of lyfe.

Whereupon Leo did right Clerkely affyrme, saying: The whole

whole victorie of our Sauiour whereby hee ouercame both the worlde and the diuill, was begunne and finyshed in true humilitie.

Furthermore as Bernard witnesseth, Christ did alwayes chose those things which were most greuous vnto flesh and bloud, and which did most declare humilitie. For he chose a poore mother, of whom he was contented to be borne in the middest of the colde winter, in the middest of darke night, in a strange place, and in a homely Cribbe. Whē he was borne he was wrapped in a fewe torne cloutes, and layde in the Ore Maunger. Yea moreouer when of him selfe he was ryche and aboundant, or rather the verie true, highest, and omnipotent God, he became poore for our sakes. And so poore that he sayd: The birdes of the ayre haue their neasts, & the Fores their dennes, but the sonne of man hath not where to hide his head. And how many persecutions he suffred & endured by the Iewes is sufficiētly testified by the Euangelists. For some saide vnto him: Hee hath a diuill, and the man is madde. Some called him glutton, bibber of wine, and friend to the Publicans. Some sayd that by Belzebub chief prince of the diuils he cast out wicked spirites. Other sayde: How is this man from God, and we know that hee is a sinner. Will he kill him selfe. Sometymes they would stone him, some other whyles throwe him downe headlong, and at last they betrayed hym, and put him to a moste vyle kynde of death. But in all these thinges what dyd the innocent Lambe of God, the sonne of the euerlastyng Father? Forsoth hee was patient, hee restored good for euill, he spake wordes of saluation and health euen to the vnthankefull people, he prayed for them which crucifyed him, like a sheepe hee was ledde to the Slaughter, and he lay still and helde his peace lyke a Lambe in the Sheepshearers hands. When he was most falsly and wrongfully accused before Pylate and Herode: hee answered not one word. He was made by GOD the father, obedyent euen vnto death. Hee made him selfe a sacrifyce and oblation for vs. Hee was

Math. 8.
Iohn. 10.
Math. 11.
Esay. 54.
Mark. 15.

wounded for our offences. And therefore stretched out vpon the Crosse. Yea his hands and feete were pearced with hard nayles vntill all his bones might be numbred. And thus it was expedient that Christ should suffer and enter into hys glorie. Then if we desire to bee christians and of the number chosen to be saued, what remayneth for vs to doe? euen that we follow and imitate Christes pouertie, humilitie, and patience. That we chastise our owne bodies by the true fruites of repentance. That we crucifie our flesh with all the vyces and concupiscenses thereof. That we make haste to walke in the narrow path with all feare and carefulnesse. That we be not ouercome with euyll, but let vs vanquishe the euill with goodnesse. Let vs not render euil for good vnto any man. Let vs not pampre and cherish our flesh in myserable delights. Nor let vs geue place to any lightnesse, vanytie, or toyes. Whosoeuer can obserue these poyntes, he dyspyseth the world happyly, he ouercommeth himselfe laudably, and he learneth of Christ what it is to be meke and humble of heart. For aboue all thinges we must founde all our conuersacion in true humylitie. Wherevpon Leo, spake grauely sayinge: All the dysciplyne of christyan lyfe doeth not consist in cunning wordes, in sharpenesse of wytte, in dysputacion, nor in vayne desyrs of glory and prayse, but in the true and voluntary humilitie which our Lorde and Sauiour Jesus Christ dyd chose and teache (as the stoutest kynde of defence) euen from the wombe of his mother vnto the deathe of the crosse.

Whereby it appeareth also how trwe it is that Cyprian sayeth: All the lyfe of man, (if he lyue lyke a christian, and according to the Gospell) is a crosse and a martyrdome. As also Chrysostome trwely sayeth: No man may well be termed a christian, vnlesse he be conformed vnto Christ in maners and conuersacion. Wherefore (my beloued) if we knowe that Jesus Christ is our sauiour and Lorde, let vs blushe and be ashamed if we be not founde conformable vnto him.

Let

Let vs be abashed to lyue, carnally, delycately, & sūpteously. To ioy & tryumphe in mens prayse & fauour. To seeke cheifly our owne commodytie and preferment. And to walke puffed vp with a vayne and a proude hart. For our lyfe is in the myddest betweene the Angels and Beastes. If we liue according to the flesshe, we are to be compared vnto Beastes. But if we lyue according to the spyrite, we are made fellowes with Angells. And if we yéld to spyrituall sinnes and offences, as pryde, ambition, vayne glory, and wicked vanytie, we are now coupled vnto Diuills rather then vnto brute Beastes. Especially since that spirytuall vyces (speaking in Genere) are much greater and more grieuous thē carnall vyces are. But wouldest thou knowe who were rightly to be termed a christian? He is truely a christian (sayth Augustine) which sheweth mercy to all men, which is not moued nor disquyeted with any iniurye, which feeleth another mās payne or greife as if it were his owne. Whose table is not shut from any poore or needy. Which is accoumpted of small glory or estimatian before men, to the end he may be glorysied before God and his Angells. Which dispyseth earthly thinges to obteyne heauenly. Which succoreth thē mysserable and afflicted, and is moued to compassiō by other mens teares. Therefore let vs clense our selues from all blottes and blemyshes both of flesshe and spirite. And let vs imytate Christ our King by a wary and a frutefull lyfe, abhorring and despysing all wrath, all indignation, stoutenesse and fleshelynesse, that being altogither conuerted, we maye be made as little babes agayne.

Saint Paule in his third Chapiter of his Epystle to ỳ Galathians hath these wordes: Pray you therfore cōtinewally that you may be thought worthy to eskape all ỳ euills which are to come & to stand before ỳ Sonne of man. Now since we haue spokē of such thinges as enduce ỳ contēpt of this world on ỳ behalf of god himselfe, let vs also treate of such thinges as ought to enduce vs therevnto on our owne behalfe. For wee are set in the myddest of snares, and are enuyroned

The consideration of our owne perilles enduceth vs to cōtempne the worlde.

on euery side with enemyes, yea and enclosed contynewally with a famylyare enemy, (ꝑ is our owne flesh stryuing against the spirite) and as the Apostle sayth: Our wrastling is not
Luke. 12. agaynst flesshe and blood, but euen agaynst spyrites or powers of the ayre and Diuills. Not that he ment we had no maner of stryse nor wrastling agaynst flesshe and blode, but bicause the stryse, contention, and wrastlyng which we haue agaynst the temptations of Diuills is much greater and of more force. In asmuch as they be infatygable, craftye, and crewell pryckes prouoking most grædily the ouerthrow and condemnation of our soules. Whereby it appeareth that we are beset rounde about with innumerable and exceedinge greate peryls. What therefore can be better aduysed vnto vs, yea what can be safer or more for our health and saluation, then to sæke a place of refuge, to go into some streng walled towne, and therein to sæke some mancion of rest & quyet? In the which there maye be founde as many defendors & protectors as there are inhabytors. All armed with the right spyrituall armour, and most redye to fight agaynst sinne. And where is this place? Or this stronge walled Towne and Cytie? Forsoth euen in the congregation of the deuout and relygious. Whose harte and soule are all one in the Lorde. Of whome euery one doth by spæche, by prayer, and by examples, drawe some other to followe hym in perfection. Which vsing vertue for an armour doe set oppositely synguler and competent vertues against euerye pertyculer and neglygent vyce. For behold howe good and pleasant a thinge it is for brethren to dwell to gether in vnytie. For as Salomon sayeth: If one of them
Psal. 132. fall, he shalbe raysed vp agayne by a nother. Yea they haue contynewall and most excelent salues and oyntements (that is to saye remedyes) agaynst the dayly temptatyons of the Deuylles, and the woundes of vyces. And those remedyes are: Dayly troubles and confusyons, rebukes of superyours, enstructiō of ꝑ faythfull, consolation of ꝑ mercifull, obseruatiō of god his word & cōmaūdemēts, watching,

fasting,

fasting, prayer, teaching, and holy medytations And to conclude euen as in this world, one doth drawe another vnto sinne & vyce, euen so in the congregatiō of ỹ deuout and faithfull one doth drawe and entyse a nother vnto vertues. And euen as worldly society doth much hynder, so this doth very much further & aduaunce the perfection of godly lyfe. As Salomō sayth: The man which is helped by his brother is as a Pro. 8.
strong Citie well walled. And the Psalmist sayth: With the holy thou shalt be holy, and with the wicked thou shalt be par- Psal. 17.
uerted. Wherevpon the holy worde doth agayne exhorte vs saying: Be of daily conuersation with the holy man. And with whome soeuer thou knowest to kæpe the feare of God before his eyes, and whose soule is according vnto thyne in holynesse. For in this world a man falleth often, but ryseth seldome. Is sone hurte grieuously, and late healed perfectly. He sayleth much and profiteth but lyttle. But in the congregation and felloshype of the faythfull and true chrystians, all these thinges (by Bernardes opynyon and by certayne experyence) are cleane contrarye. For there men fall seldome and ryse often.
Are lyghtly hurt, and more easyly cured. Do lesse decrease and much more encrease. Consyder then euen dærely, the quantitie, qualytie, multitude, and magnitude, of thy perills. Truely if this perill whereof I forewarne thee, were onely for the losse of temporall thinges, for troubles, or afflyctions, yea were it for transitorie infirmities, losse of lyues, or abyding of most bytter and paynefull death, yet were it tollerable, and I would not be so carefull for thee. But this perill whereof I meane, is concerning the irecuperable losse of the highest, vnmeasurable, and vnchangeable goodnesse of God. And lykewyse it concerneth the purchasing of euerlastinge damnation and the paynes of hell.
So that if thou do not esteeme and dreade this perill vehemently, then hast thou not thyne eyes illumyned neyther yet a cleare and lyuely faythe, but a deadly and a darke Spyryte.

For

For is this perill not to be feared (with out all comparyson) more then any domage, losse, trouble, confusion, griefe, and languyshing, aduersity, or temporall death? Yes surely. And for that cause if thou wouldest in the daye of iudgemēt be voyd of feare and be saued, then be not voyd of care, vainely light and vnfearefull, but carefull, busie, and fearefull. For in so doeing thou shalt at the last be safe and frée. Furthermore since by Salomons wordes it seémeth: That we are ignorannt whether we are yet worthy of the loue, or hatred of God, and that all thinges vncertayne are so reserued till the tyme to come, therfore we ought to be héedy and carefull before God, least we encurre the daunger of his infinyte wrath and euerlasting dampnation. To the avoyding wherof it is to be considered that certeyne sinnes & vyces (namely of the flesshe) are the better avoyded and ouercome if a man doth estraunge and withdrawe himselfe from the materyall cause of the same. But how canst thou ouercome such vyces and their branches, if thou doe not flye from the materyall causes thereof? But dost dayly kéepe company with such as vnhappyly wallowe & toumble in those enormyties, yea if thou doest become a fellowe vnto them, eating, drinking, and walking with them? For Hugo sayth: That it is vnpossible for any man to eschewe sinne, vnlesse he refrayne the company of sinners. Then they which are dayly cōuersant with such as walke the broad and large way of perdytion, and are like and conformable vnto them, in eating, drinking, clothing, spéeche, pastymes, and such other lyght affectiones, how shall they be able to auoyde theyr more grieuous offences? or how can they contynewe in the streyght path, and ryght way, walking with thē which wander so at large and straying so in euery broade & beaten way? god forbyd ỳ thou shouldest arrogātly thynke thy selfe of such & so great perfection. Synce it is written by Salomon he that handleth pytche shalbe defiled therewith. And he that doth communycate with a proude man, shalbe endewed with pryde. Dothe it not folowe by the same reason that hée which

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communycateth with a lecher shalbe defiled with lecherye: Augustine sayth: I beheld the Ceders of Lybanus. Whose fall I doubted euen asmuch as the rewyne of Hierusalem. And yet they both fell. To conclude I say in fewe wordes, that the more thou neclect the perylles of thy soule, the more thou prosperest in this world, the more delycately thou cherysh and tender that frayle flesshe of thyne, the more thou folowe the will of thy harte, the lesse thou regarde the losse of thy tyme, the more thou doe now glory, laugh, and wander in vanyties, so much the more myserable art thou, & so much the more græuously to be bewayled and pyttied. Yea ỳ lesse ỳ thou thy selfe bewayle thy blyndenesse, iniquity, and neglygence, so much the more theu art of others to be bewayled & pyttied. Wherefore (my welbeloued) rowse thy selfe from so many perylles and daungers. Flée from this world which is the enemye to thy soule, conuerte thy selfe wholy and perfectly to the Lord thy God, leaue and forsake (for his sake) all the goods and delights of this lyfe, and he will geue vnto thée all the treasures and abundaunces in the kingdome of heauen

Our Sauiour sayth in the seuenth Chapiter of Mathew: He which heareth the word of God and doth it not, is lyke vnto a folyshe man which buylt his house vpon the sande. The flodes came and the wyndes blewe, and burst into ỳ house, & the rewyne thereof was great. The holy fathers doe compare this world to a great and ragyng Sea, which is tossed with tempestes. And is passed with great daungers and many difficultyes. The world is to be cõtempned because it is hard (therein) to attayne saluation.

Agayne behold the Lorde GOD (with whome all thinges doe consist in an vnchangeable eternytie) as the highest thinge to be séene or beheld vpwardes. And the world it selfe as the lowest thynge downewardes. Then consider (saye they) lykewyse the mynde of man placed as it were in the myddest betwene them both. The which (by the excellence of manes condition) doth floate aboue the chaungeableneste of this world and yet hath not attayned the vn-

chaunge-

changeableneſſe of the diuyne nature. Then if mans minde ſhould chaunce through loue & grædy deſire of theſe thinges which paſſe downwards, to drowne it ſelfe therin, immediately it wilbe ouerthrowen with ſundry waues, and beinge (as it were) deuided from it ſelfe, wil quickly be dyſſipate and deſtroyed.

But ſo much the eaſier it wilbe to gather it altogether on a heape & to preſerue it, if it rayſe vp it ſelfe with an earneſt thought and deſire, forſaking thoſe baſe and earthly places vntill at laſt it become altogither vnchaungeable by atteyning vnto that higheſt, & moſt excelent immutabylity. Agains when a mans minde doth declyne downewardes by the loue which it hath to earthly thinges, it ſuffereth ſhipwracke in the flodes of this world. And being myxed or myngled amongeſt the changeable thinges, doth flowe away with the ſtreame. Yea & it is by a kynde of twofould daunger, toſſed & retoſſed. For both it is in perill to be drowned by ỳ dæpe affection it beareth to the lower parts, and againe by contynewall working of the waue in multytude of affections, it is meruelouſly dyſſypate and dyſſeuered. But if it rayſe it ſelfe vpwardes from the loue of this preſent lyfe by the deſire that it hath vnto eternytie, and doe gather together all his thoughtes and cogitations, then doth it (as it were) ſwym aloft in the flode, and doth ſpurn and kycke awaye all traunſitory thinges as fylth or wærdes ſwymming loſe in the water. Therefore let the mynde of man (as it were) ſo repoſe it ſelfe in ſafety, by rayſing it ſelfe aboue and on it ſelfe towardes God and by retorning to it ſelfe, in it ſelfe, that by the conſiderations aforeſayd it (bæing rayſed aboue the world) maye behold the perylles a farre of and reioyſe that it hath by any meanes eſkaped them. And this it is to go into ỳ Arke of the hart and the ſpyrituall Shippe. By helpe whereof we maye happyly eſkape the waues of this worlde wherewith we are toſſed alwayes. Then ſpurne from thée and deſpyſe theſe tranſitorye and frayle thinges, and behold thou arte ſwomme and eſkaped

out

out of this great dyluge of roaring waters. Consider dæpely and medytate the heauenly Sacraments of thy redemption, together with the benefytes of the diuine goodnesse bestowed vpon thæ, and thou art alredy entred into the Arke of thy hart and the Shippe aforesayde. Againe this world is most conueniently compared vnto a large fælde full of crewell thæues and robbers. In the which many are kylled and murdered, and very few eskape at any tyme vnwounded or not sore hurt. Yea & that which is worst, they which walke commonly in this field doe betray eche other into ỹ hands of those thæues. That is whilest one of them doth leade another into the fall of sinne, whereby he falleth into the diuells handes. And thou (my welbeloued) if thou wouldest be afeard to walk in such a fælde replenished with thæues who might endaunger thæ with temporall death, how darest thou then walke through this wycked worlde, wherein so many enemies are suborned by wycked spyrits, and so many stumbling blockes are layed to make thæ fall into euerlasting fyre?

Agayne this world is compared to a wood set on fyre whereof (in maner) all the trées are burnt and destroyed. For we maye dayly behold howe the loue and charytie of God is wared colde in mens hartes, how the loue of the world hath preuayled, howe the fyre of concupyscence, the feruentnesse of pryde, and the flame of couetousnes are kyndled. In such sorte that (almost) euerye man sæketh to shyfte for himselfe. And neuer sæketh Christe Jesus nor those thinges which pertayne vnto his glorye. Men are carefull for worldly sustenaunce, and not for the purenesse of the soule, nor the cleanennesse of ỹ hart. Yea they dw rather sæke to avoyde the dyscõmodities of this præsent lyfe, then to eskape the bytter and eternall tormentes of hell fyre. And howe then darest thou chuse but be carefull how to eskape out of this wode? yea and that with spæde least thou be burned and consumed with the fyre of vyce & lewdenesse? Lastly, it is compared vnto an olde Citie which for the more part is become ruinous, battred, & destroyed. In such sort that

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the enemyes may aproch and assault it on euery syde. So that it is now no safe dwelling therein. But we must flye vnto some stronger place of defence. For if we do rightly consider our owne frayltie, how prone we are to euyll, and how slow to goodnesse, we shall fynde it requisite to seke some safer resting place for our soules, wherein we may the better eschew and auoyde all occasions of sinnes.

The cõtempt of the worlde may be stirred by the very profit which ensueth therof.

The princely Prophet in his foure and fortyth Psalme, hath these wordes: My daughter behold and geue eare, and bend thyne eare to me, and forget thy people and the house of thy father, and the king will earnestly desyre thy comlynesse. Although these wordes be lytterally to be expounded by the Church which is the vniuersall Spouse of Christ, yet may they also be vnderstode by euery faythfull soule and mynde which is also the perticuler Spouse of Christ. For as Sainct Augustine sayth: euery soule is eyther the spouse of Christ, or the diuells concubyne. And therefore the holy Prophet saying: Forget thy people and thy fathers house, meaneth, despise these earthly thinges in respect of God and for his sake. Set asyde kynsmen, brethren, neyghbors, and all carnall affections. To thende, that all thyne affection may be towardes God. Yea make thy selfe ryche of spirituall ryches, and adorne and decke thy selfe with all grace and vertue. For the more perfectly that thou contempne worldly thinges, so much the more thou shalt be replenyshed with heauenly treasure. As Gregory sayth: He doth very well withdraw his loue from the creatures, which doth onely with the eyes of his hart and vnderstanding, beholde the exceedinge bright bewtie and louelynesse of the Creatour. So that (my deare and christian brother) if thou do so, the kyng of kynges, the lorde of lordes, the onely begotten sonne of GOD, will earnestly desyre thy comelynesse. That is, thyne inward comelynesse, thyne inward reformation, the brightnesse of thy wysedome, and the feruentnesse of thy loue. And that shalbe sayed vnto thée which is wrytten, in the Cantycles: O my beloued how fayre and amyable thou art: yea he will loue

thée

thée being so fayre and louely. He will blesse thée with heauenly light and the true fruites of the holy Ghost. He will associate thée vnto him for euer. So that thou mayest enioye him thy fill most swéetely and aboundauntly. For in him the whole fulnesse of blessednesse doth consist. Yea the delight of God is to be with such a soule, and to decke and adorne it daily with great plenteousnesse, and to vysit and comfort it with most godly reioysinges. Then let vs (for gods sake) by the beholding of so great profit, and by the desyre and affection whiche we ought to haue vnto so greate nobylitie, learne to contempne euen from our hartes this moste vayne, varyable, néedye, frayle, & intysing world, which withdraweth vs from God. Synce it cannot satysfie nor contēt our affecte nor our desire. As Augustine witnesseth saying: A reasonable soule created to the lykenesse of God, maye be occupyed in all thinges, but it cannot be replenyshed, satysfied, nor fulfilled. For he which is capable of GOD, cannot be filled and satisfied with any thing that is lesse thē God. And agayne he sayth: O Lorde thou hast made our hart for thée, and it is therefore troubled & out of quyet vntyll it maye come vnto thée. Nowe we haue shewed before sufficiently ẏ the more our soule is stretched out or dyspersed in earthly thinges, yea the more it be occupied in temporall thinges, and affected vnto worldly thinges, so much the lesse can it be occupyed, gathered together, or affected towardes God. And therefore if we would haue it incessauntly occupyed and exercysed in him by syncere contemplation, feruent loue, déepe medytation, contynewall praier, harty prayse, and thankesgeuing, let vs withdrawe and turne it away from the world and all that is therein, and let vs wholy applye it, yea and as it were laye it flat and prostrate before the diuine maiestye. For so shall it wounderfully growe and increase in grace. And let vs so entirely loue and conserue this true godly and moste noble perfection, (which is beyond all comparyson better, more excelent, and more to bée desyred, then all the goods of

this worlde) that we may altogither and in euery respect, contempne the worlde (for the loue and desire which we haue to the said perfectiō) as a thing of nothing and altogither vayne. Neyther yet let vs thynke that we haue done anye greate thing to leaue and forsake earthly and base things for so supernaturall and excellent treasures, but let vs singe prayses vnto God with an humble and louely spirite bicause he hath so taught, illumynate, erected, and stryred vp our hartes to the true discerning, and full forsaking of all vanytie and vyleneſſe in this worlde. For they are truely blessed whome the Lorde doth so vouchsafe to teach, so to enduce vnto the contempt of the worlde, and so to rayse and stryre vp vnto the full perfectiō of a spyrituall lyfe. Now (my welbeloued) should not he seeme to haue a mynde sore darkened, & a hard hart, which hauing red, hard, and vnderstood theſe thinges, is neyther prouoked to contempne the worlde, nor enflamed to attayne the Godly perfection before rehearsed? Doe not thou then for the loue of the leſſe, hazard to lose the more. Be not more delighted in creatures then in the creator. Doe not cleaue more earnestly vnto the worlde, then vnto God. For behold the worlde with all the concupyscence and vanytie thereof passeth away and vanysheth lyke smoke. But he which doth the will of God, shall abyde for euer.

The cōtempt of the world by cōsideratiō of foure things at the latter day.

It is written in the seuenth Chapiter of Ecclesiastes remember thy latter ende, and thou shalt neuer sinnne. And surely such as neyther the horrour of death, the trembling feare of Gods iudgemente, the bytter and euerlasting paynes of the infernall tormentes, nor the infinyte felicitye of the heauenly habitacion can prouoke or stryre to walke warely, to amend theyr lyfe penitently, to feare GOD and to contempne the worlde: Are to be thought of a stony or rather a steely hart and mynde. Especyally since we must beleue (nay rather we know perfectly) that we must once dye, and yet we are altogither ignoraunt when we shalbe called hence. Therewithall we must vnderstand ỹ after this lyfe ther is no tyme of conuersion nor repētaunce.

And

And why doe we then ouerskype any moment or occasion wherein we might doe well? Why doe we suffer any houre to passe without some fruite or profit? Or why dare we presume to perseuer in such estate, as (yet) we dare not dye therein? But let vs doe as Salomon sayth: Whatsoeuer thy hand can worke, that doe thou worke earnestly. For there are neyther working, skyl, conning, nor knowledge, beneath where thou goest. Eccle. 9.

Yea let it not be fulfilled in vs which Salomon sayth in the same place: (meaning by the negligent and vnaduysed) euen as fyshes are taken with the hooke, and byrdes with snares, so are men caught and ouer taken in the euill houre which shall sodeynely come vpon them. Wherefore let vs neuer suffer the horrour of death, the strytnesse of Gods dreadefull iudgement, nor the feare of hell fyre, to be estranged or eloyned from the eyes of our vnderstanding. For as Hierome sayth: Nothing can more withdrawe a man from sin, then the ofte remembraunce of death. And as Chrysostome sayth: This world is deceytfull, the ende thereof doubtfull, the issue horryble, the Iudge terryble, and yet the payne vntermynable.

To conclude euen as Ambrose sayth: (Plato the Philosopher was also of the same opynion) the whole lyfe of the which are wyse is exercysed in the medytacion of death. And therefore let vs forecast what we must be in tyme to come. For whosoeuer doth stoutly consider in himselfe that he must dye, he shall doubtlesse despyse thinges present and make hast towards thinges to come. Wherevpon it resteth that god would haue our ende vnknowē vnto vs And ẏ day of our death vncertayne. That whiles it is alwayes vnknowē, and yet alwayes thought to be redy at hand euery man might be so much ẏ more feruēt in operatiō, as he is ẏ more vncerteyne of his vocatiō. Therfore let vs not ouerpasse such lamētable & dreadfull causes wō skipping & dauncing. Neyther let vs sollycit the affayres of our death iestingly or vnaduisedly. But whē we ryse betime let vs not thinke to liue vntill the e-

when we lye downe to rest, let vs not presume of our vprysing. And by these meanes we shall easily bryde our selues from all vyce and worldly affection . Let vs well ponder that the houre approcheth wherein we shall remoue out of this lyfe into an vnknowen region. There immedytately to abyde before the trybunall seate of the most mighty and dreadfull iudge . Then our tyme myspent and vnfruitfully lost will playnely appeare to be irrecuperable. Neither shall any thinge that we haue vnordynately loued or vniustly done here, be anye waye able to helpe or to comforte vs. Then shall we be sory that we haue lyued so carelesly, that we haue omytted so many good things, and cõmitted so many euils. But let vs now (whiles we haue tyme) shewe forth the true fruites of repentaunce. Let vs nowe so reuerence and honour Christ our iudge, that we may then be reuerently by him receyued. Let vs now be so sory and contryte for our sinnes, that we may then by Christ be eternally comforted.

Agayne if wæ doe well consider the strytnesse of Gods iudgement, wee shall euen thereby learne vtterly to despyse all the vanyties of the world, and grædily to runne to true repentaunce. For in the day of iudgement, the world shall stand in flamyng fyre, which shall burne and consume the wicked and reprobate. Christ shal be resident in the ayre. All the holy companyes of Angels and of the heauenly Citizens shalbe assystaunt and shall vysibly appeare. The reprobate shal lye vpõ the grounde or earth (which they haue so loued) with their horryble, blacke, and lothsome bodyes, which then shalbe most deformed & horryble to behold. Some being halfe eaten and torne with the wormes in theyr sepulchre. Al the rable of hell and all mankynde shalbe present. Then euery mannes lyfe shall appeare vnto himselfe that they maye all at ones acknowledge the iudgement of God
Matth. 25. to bee moste iuste. Oh what care, what payne, what intollerable myserye and dreade wyll it then be for the wicked, to see that they must by and by be throwen into ỹ tormẽts

of

For immediately this sentence must be pronounced: Go ye accursed into euerlasting fyre. The earth shal opē hir mouth & swallowe thē. And they shall fall hedlong into the most deepe pytt of hell wherein they shalbe shutt and enclosed perpetually. Let euery true Christian be teryfied by the remembraunce of this iudgement, as Hierome was teryfied saying: As often as I doe consider that daye, I doe shake and tremble on all partes. For whether (sayth he) I eate or drinke, or whatsoeuer I doe, the sounde of that most terryble trumpet doth alwayes thunder in myne eares saying: Ryse you that are deade and come vnto iudgement.

And agayne he sayeth: When God the Lord shall come to iudge, the world shall pytiously roare and crye. One Tribe shall shocke and iustle agaynst another. The most mighty Prynces shall go bare and naked groping rounde about. Plato the fole shalbe brought in with his fonde Desciples. Aristotels fyne arguing shall not then preuayle. When the Sonne of that poore handycraftesman shall come to iudge the endes of the worlde. Then our sinnes shalbe on the ryghte hand, redye to accuse vs. On the leste hande, an infynit number of wycked spyrites ready to take hold on vs. Underneth vs, the horrible masse or Chaos and confused heape of hell. Aboue vs, the heauens opened and rent in sunder. In the ayre, the angrey Judge. Without, the world burning. Within the conscyence skalding ond skorching. Yea the iust man shall hardly be saued. Wo be vnto the wretched sinner so ouertaken. Whether shall hee flye? It shalbe impossible for him to lurke here and there, and it shalbe as vntollerable to appeare. The reprobate which are to be dampned seeing these thinges, shalbe troubled with a horryble feare, they shall mourne and languish for veracion of spyrite and say: We haue erred from the waye of truth and the light of righteousnesse hath not shyned in vs. We haue ouerwerped our selues in the waye of iniquytie. Wherefore (my welbeloued) let vs learne and chuse (with the chosen of God) to abhorre the delightes of

the worlde, to bringe forth the true fruites of repentaunce, to serue God with dew reuerence, feare, and pureneſſe of hart, rather thē to encurre wylfully ſo great callamyties. For whoſoeuer doth dyligently and profoundly reuolue & ponder theſe paynes and tormentes of hell fyre, he ſhall vndoubtedly abhorre all ſinne, all vanitie and prayſe of this wicked worlde. For what a thinge is it to be for euer encloſed in the pryſon of hell, in the myddeſt of vnquencheable fyre, in a moſte fylthie ſtinckinge and lotheſome lake, there to be vnſpeakeably tormented, and with innumerable paynes to bee afflycted, without any leaſt hope of deliuerie? For Gregorie ſayth, there ſhalbe in hell vntollerable colde, vnquencheable fyre, a worme alwayes gnawing, a ſtynche alwayes ſmellynge, palpable darkeneſſe, the ſkourge euer ſtryking, the ougly ſpyrites alwayes greuing, the confuſion of ſinnes, the deſperacion of all goodneſſe, the hate and deteſtinge of all that is good and ryghteous, an vnremedyable turning backe from the highe heauenly maieſtie, and an irrecuperable turning towardes all euill and frayltie.

For although in hell there be the pryncke of payne and punyſhement, yet there is no correction nor amendement of will and conſent. Synce the reprobate ſhalbe ſo accuſed with their owne iniquinye, that righteouſneſſe neuertheleſſe ſhall not by any meanes be of them embraced, loued, or deſired. But what nede we to heape to gether ſomanye wordes of prooſe of this matter? Doe thou thy ſelfe imagine to behold (with the eyes of fayth and vnderſtanding) a lake full of all myſerie, yea moſt brymfull of all deſperation, trouble, crying, and howlyng, boyling, with a moſt ſkalding fyre, and abundantly replenyſhed with moſt ſorowfull ſoules, and then conſider what a thinge it were to be for euer greeued and tormented therein to walke contynually in the blaſe of ſuch flamyng fyres, to be racked and tormented vnceſſantly, and to be perpetually afflycted with the moſt horryble ſocyetie of the dampned, and the moſte ougly faces and ſhapes of the Diuills? For this is it which in the

booke

boke of Job is called the Tenebrous land ouerwhelmed with the thycke cloudes of death. The land of myseryes & darkenesse, where the shadow of death, and no order, but perpetuall horrur doth enhabyt. For ouer and besides other infinit paynes of hell, there is also troublesome, paynefull, and vnestymable dysorder cõtinually. Then doe not they seme vnto ẏ moſt vnhappy, yea more then thryse and foure times moſt vnhappy, who for these moſt short and transitory lyberties, vnlawfull delyghtes, worldly vanyties, frayle affections, ryches or prosperytie, doe fall into such an vnspeakeable myserie which shall endure for euer? Wherefore let vs come forth & forsake this broade & opẽ way of these worldlynges leading vnto destruction and vnhappinesse, and let vs embrace and followe the streyght waye, lyuing fruitefully, fearefully, & reuerently before ẏ Maiesty of the highest God.

Yt is written in the lxxviii. Psalm: How louely & delightfull are thy Tabernacles O Lord god of vertues? my soule doth eagerly desire and faynte in the Court of God. And as the doctors and Fathers of the Church haue agreed, the loue and charytie of God is the lyfe of the soule. So that without loue and charytie, nothing is pleasing, nor acceptable before God. Neither can it profite any thing at all towards the obteyning of the heauenly felycitie. Then all our actions, our thoughts, affections, speaking, doing, or suffering, cannot be acceptable in the sight of God, vnlesse it procede from charytie, eyther by way of allurement, by way of commaundement, or by way of direction. Wherevpon it foloweth that such as doe bewayle, confesse, and repent, their misdedes onely for feare of payne, for seruyle dreade, they doe not therefore obtayne forgeuenesse. For euery good dede, ought to be done for the zeale of iustice and righteousnesse, and for Godly charytie, but not for feare. Thereof the Apostle saied: If I speake with the tonges of Angels and of men, and yet haue not charytie in me, it shall nothinge profit me. For thẽ doe we chiefly performe our dutyes when we reuerence GOD not onely for feare, but also

The glorye of the blessed is a principall meane to make vs to contempne this world.

for the sure trust and confidence that we haue in his loue. And when zealous affection, (not dreade) doth rayse vs vpwards to doe that is good. By this dread is vnderstoode and ment the scruple feare which onely and principally dothe respect the punishment and correction. Of the which saint John sayeth: There is no feare in perfect charitie. Then since we might be enduced (as hath been beforesayde) to the contempt of this world by the consideration of death, iudgement, & the paines of hell, yet ought we much more & by much stronger reason to be enduced therevnto by the consideration contemplacion and loue of the perpetuall blessednesse & glory of the chosen. The which is of a certayne infinit dignitie, since it is an immedyate frewition of that vnmeasurable, good, holy, and glorious God. Wherefore as this frewition is altogether supernaturall, we can neuer atteyne therevnto but by supernaturall meanes. As thankeful thanksgeuing, Fayth, Hope, Charitie, & the other gyftes of the holy Ghost. And the more perfectly and plenteously that these meanes do dwel & abyde in vs, so much the more vehemently we despise all worldly & temporal things & plainly perceue their, vanitie, vylenesse, & deceytfulnes. Yea we do so much ỹ faster, more affectionately, more abundātly, more swyftly & vncessantly, aspyre, go forewards, approch, or rather runne outryght towards ỹ blessednesse of the heauenly Paradyse & habitacion Embrasing & executing all the helpe, fauour, & assystance of gods holy spirit more redyly and more chearefully. Wherefore let vs be moued (by the desire of the felicitie and glory of the elect) to performe stoutly and couragiously all thinges that may please God. Let vs quickly & out of hande forsake the worlde, yea lette vs accompt all the fraylties thereof to be as dyrt and dounge. For as Augustine doth well testifie: The bewtie of ryghteousnesse, and the pleasantnesse of theternall lyght, are such and so greate, that although a man myght therein remayne but one onely houre in a daye, yet euen for that small space vnnumerable yeares of thys lyfe beinge full of delyghtes and flowinge with temporall pleasures, were

worthely

worthily to be forsaken and set at naught. For in the citie of God and the kingdom of the elect, the lawe is charitie: the king is veritie: the peace is felicitie: and the whole course of lyfe is eternitie. Wherefore (my welbeloued) prepare thy selfe and marke narowly what a great felicitie the blessed inioy, and what exceadyng delight it is to see God playnely and distinctly. For the fayrer that any thing is, doe we not accompt it also the more delectable to behold it playnly and perfectly? Since God then of him selfe is essentially, totally, and vndescribably, fayre, holy, pure, and bright shinyng, or rather the true and infinite beautie, the fyrst substantiall forme, the separate, eternall, perfect, simple, and vnmyxed, comelinesse, the chief fountayne, originall cause, and exemplare shewe, of any fayreneſſe, comelineſſe, pureneſſe, and cleareneſſe, in all creatures, the moſt beautifull and comely of all other beyond compariſon: it is therefore moſte euydent that to ſee and behold him face to face, and in his proper perſon, is moſt delightfull, moſt delectable, and moſte glorious, exceadyng (to to much) all other delight and glory more then can be with wordes expreſſed. For the better, ſweeter, and perfecter that any thing is in it ſelfe, the more delightfull and pleaſaunt the fruition therof muſt be. But our Lord God being omnipotent, onely to bee adored, happie, and (of him ſelfe) moſt excelent pure, vndescribable, and incomprehenſible goodneſſe, that infinite ſweeteneſſe, that ſo perfecte Being, that whatſoeuer pertayneth to the fulneſſe, worthi- Ens.
neſſe, and preheminence, of any Being, preſent, paſte, or to come, muſt needes agree and be lyke vnto it in all perfection and excelencie, it muſt needs follow that the immediate fruition of it, ſhould be altogither and in all reſpects, moſt pleaſaunt, ſweete, and delectable. For the obtayning whereof, all the ioyes, honors, prayſes, and proſperities of this worlde, are infinitely and with exceadyng lothſomeneſſe to be diſpyſed. Then conſider in ſuch ſorte as thou mayeſt, what ioy it would be to ſee and behelde the eternall being of his diuyne maieſtie. How it is and hath bene from the beginning of it

selfe, made nor created by any man, nor dependyng of any thing, but to it selfe, of it selfe, by it selfe, and in it selfe alwayes sufficient. Consider howe much good it would doe thee playnely and face to face to beholde the vndiscribable, admyrable, and incomprehensible God, and in his euer springing wisedome and sappyence to see and discerne the whole order, comelinesse, truth, and perfection, of all the vniuersal world, with many other most secrete treasures of gladnesse? yea to inioy this vnmeasured goodnesse and treasure, and wholly to possesse it. And therwith to haue all that may seeme faire, amyable, or to be desired. Agayn to be so exceedingly illustrate with the godly wisdome, & so abundantly repleniſhed with the diuine goodnesse, that all thy capacitie, vnderstãding, and all thy desire, might therwith be throughly filled & satisfied. Yea furthermore, consider what exceeding pleasure it would be to taste the swetnesse of godly peace and tranquilitie, to be euen swallowed vp in the loue of thy creator, to be transformed into God, to be made perfectly lyke vnto him, to imbrace him louingly in him selfe, in such sorte that thou couldest not at any tyme be withdrawen or plucked away frõ his sight, loue, & imbrasings, to see & perceiue ỹ most blessed vision and inward contemplation of the holy Trinitie, & the issuing out of the same, how the sonne proceedeth from ỹ father, and howe the holy ghost proceedeth from them both, howe theyr persons are to be worshipped as one in being, & three in subsisting, and finally, to behold & perceyue perfectly their mutuall well pleasing, ioye, imbrasing, loue, and glorie. For the diuyne and vncreated persons doe mutually loue eche other with an vnmeasurable kynde of loue, they beholde eche other with an infinite kynde of delyght, they inioye eche other with an vntermynable kynde of swæteneſſe, and they them selues (onely) doe fully and comprehensiuely, knowe, and beholde them selues. So that the chosen shall reioyse in them selues at the sight and vision of God, in themselues they shall reioyce in the beautye and comelinesse of their heauenly bodies, and the bodyes of their corporal creatures,

and

and in them selues they shall reioce in the glorification of the bodie and the soule. As also without and about them they shall reioyce in the societie of the Angelles and blessed people of God. In them shall doubtlesse bee sæne the true bryghtnesse of the sommers lyght, the true pleasauntnesse of the spryng, the perfecte aboundance of the harvest, and the right tranquilitie and rest of the deade winter. In them God shalbe sæne without end, shal be inioyed without contempt, and praysed for euer without wearinesse. In them God shall bæ an aboundance of lyght and trueth to the reason and vnderstandynge, a multitude of peace and quyet to theyr will and consent, a continuance of eternitie to theyr memorie, and an vnmoueable staye to theyr estate. O life of lyues, moste lyuely, swæte, amyable, and euer to bee thought on, wherein chiefe securitie, secure tranquyllitye, quyet delectabylitye, delectable felicitye, happye eternitie, and euerlastyng glorie, are to bee imbraced and inioyed in Gods mercy. In the which there is to be found the affluence of ryches, the influence of delightes, and the confuence of all good thinges. Wherefore (my welbeloued) let thy soule bæ inflamed with the desyre of thys blessednesse.

For it, let all thy good actions bee exercysed effectuallye, and let thy mynde medytate therevpon customarily. Doe not subiecte thy selfe to the peryll of losing thys glorie, for the worlde and vanities thereof. For finally, it reteyneth so great grace in thys lyfe, and so great glorie in the worlde to come, that though wee were sure that wee might inioye them in thys worlde, yet for the loue of increasing and profityng therein, wæ shoulde worthily leaue and forsake all thinges for God. Who of hys great clemencye gyue thæ vnderstandyng to taste and perceyue these thyngs perfectly, and to harken and obeye vnto good and godly counsell. For the iudgements of the Lord our God are incomprehensible & very dreadfull. And where he powreth his grace into one & not into another, that (as Augustine sayeth) is for some hydden cause, but for none vniustnesse in GOD. But I shall

dayly

dayly beseche God in ỹ bowels of Jesus Christ, that he will make meruey lous his mercies in thee euery kynde of way.

The disquiet labour and troubles of this worlde enduce the contempt of the shame.

Salomon vseth these wordes in the 11. Chapter of Ecclesiastes. God hath giuen wisdome, knowledge, and reioysing to the man that is good, and to the sinner, affliction, & superfluous care. We haue alreadie treated sufficiently of the contempt of this world, as well on Gods behalfe as on our owne. Now then it shall not be amisse to speake thereof by regard of the world it selfe, the which if it be well considered, it conteineth in it selfe whereby to be contempned and dispised. And first this one thing commeth to memorie, that the louers of this world are tossed and retossed with sundry troubles, disquiettes, afflictions and labors, in such sorte that it ministreth more payne and bytternesse then delight and quietnesse in all things whereof men hope to haue consolation. For whilest they are withdrawen or turned back from the highest and most simple goodnesse, (in whom onely true peace, and true ioy doe abound) they disperse them selues in temporall and earthly things. And being not perfectly established in any one thing, they are carryed about vniuersally. Whereby they are affected with manifolde passions and thoughtes, as now with delight, then with dollor, now with loue, then with hate, now with desire, then with disdayne, now with longing, and then with loathing. For they haue not the skill to bring things vnto an equall measure by the iudgement of reason and discretion, nor to be in a kynde of tranquilitie in euerie occurrent, but (lyke vnto bruit beastes) they follow the force and sway of their pangs and passions, according to the impulsiue motion of their sensualities and lustes. Whereby it falleth out most commonly that they neuer continue long in one disposition. And besides these considerations (according to the Philosophers opinion) a man which delighteth in contemplation and speculation, hath (in him selfe) sufficient matter and cause of good delight. Synce he is filled with speculation, and reioyseth in heauenly considerations, (that is to say) in scientiall and sapientiall points

of

of knowledge, in the which he is spiritually delighted. Neither doeth he seeke or require delightes in sensuall things out of him selfe. But the vnlearned, the carnall, and worldly men doe not taste any such delight, neither haue they sincerely the matter or materiall cause of delight and contentation within them selues. Therefore they seeke to reioyce in outward things wherein they stumble (not alwayes vpon pleasaunt and prosperous successe but) oftentimes vpon hard and ouerthwarte accydentes, which makes them most commonly to endure griefe and disquyet of mynde. And by good reason should that man which is deuout and spirituall, contayne in him selfe wherewith to be spiritually delighted in God, yea euen in aduersitie. But the worldlings and the vytious men haue now wrath, then sadnesse, now enuy, thē indignation, & sometymes sodayne feare (which be most painefull and bitter passions) whereby they doe not onely wound and weaken their soule, but many tymes also they fret their mynde and waste their corporall strength. For somewhiles they are (as it were) resolued into vayne myrth, puffed vp with vayn hope, & stretched out into vayn desires, & straight wayes agayne they reioyce in that which ought to make thē sadde, and ware sorowfull for that which might giue them greater cause of comforte, gaping for that which were to bē shunned and auoyded, & flying from that which is most profitable & worthie of long expectation. So that whither they be mery, or mourn, they are alwayes vnhappie, and deserue paynes in the tyme to come. Yea so much the more grieuous payns, as their affects haue bene ỹ more disordered. Whervpon the Lord sayeth (speakyng of suche as glorie and boast not right, but worldly and vaynely) Euen as much as he glorifyeth himselfe, and walloweth in delightes, so much do you geue vnto him of torment and lamentation. Apoc. 18. And also Augustine wytnesseth: A disordred mynde, becommeth a payne and punishment vnto it selfe. But forasmuch as (beforesayde) in the louers of this world, affectiones are dysordred, prepostrous, and ouerthwart, it must nedes fall out also

also ẏ they are grée uous & payneful vnto them selues which possesse them. And ther vpon it is confessed: we haue walked in the harde and difficult pathes. We are euen wearyed in the wayes of iniquitie, but wee are altogither ignorant in the wayes of the Lord. Wher vpon it is lykewyse written: The sound of terror is alwayes in the eares of the wicked. And when it is peace, he yet mistrusteth ẏ enimyes attempt. Agayne if they chaunce at any tyme to reioyce, their mirth turneth also to theyr owne ouerthrow. But the well ordered mynde, the quyet and deuoute mynde, is euermore pleasant and comfortable in it selfe. And therefore by Hieroms opinion, the places wherein charitie doeth raigne, are the verie Paradise of God vpon the earth. Yea vpon the quyette and méeke harted, the holy ghost doeth rest and abyde. For a well instructed man is swéete and comfortable to his own soule. I meane a man well instructed in such instruction as is decked and adorned with vertues. And therfore although there were none other rewarde assigned vnto thée quyet, peaceable, and well ordered mynde, then this inwarde contentation and swéetenesse of peace, sinceritie of a cleare conscyence and holy consolation: all (which are dayly to bée founde in it selfe) it were yet worthie and a right worthie thing to endeuour and studie continually howe to be decked with vertues, wholly to gyue it selfe ouer vnto orderly liuyng, and fully to renounce and forsake all worldely delyghtes and vanities.

Sap. 5.

Iob. 15.

Esa. 66.

And accordyng therevnto sayeth Gregorie: That is the true and highest ioye or consolation, which is conceyued in the Creator and not in the thynges created. And when so euer thou receyue that (sayeth hée) no man shall bee able to take it from thée.

In comparyson whereof all other myrth is mournyng, all other pleasure is payne, all swéete soure, all léefe lothsome, and all delyghtes are dollorous.

And agayne he sayeth: Nothing in this lyfe is more labourſome or paynefull, then to bee tossed with earthlye desires.

desires. Neyther is there any thyng more quyet then to couette or desyre nothyng. But the spirituall ryches (saith hée) are loathed when they are not yet had nor possessed, and that is of suche as haue not yet tryed them. Whych may peraduenture bee a cause (my welbeloued) that thou arte the lesse allured and entysed vnto the diuyne, sacred, and most sincere delyghtes of spirituall conuersation, and that thou makest the lesse haste therevnto, bycause thou haste not (as I gesse) yet tryed them. But giue eare vnto thys holy father Gregorie, make haste, yea post hast, to attayne vnto a perfecte spyrytuall lyfe, leauyng the worlde and all the concupiscences thereof.

And I hope that thou shalte taste howe swéete the Lorde is, for greate is the multitude of his delectableneſſe.

And thou shalte bée delyghted in the multytude of Christ hys peace, the which passeth all sences and vnderstandings, and whych the worldlynges can not taste. Bycause as the Prophette witnesseth: There is no peace vnto the wicked sayeth the Lord God. 1. Pet. 2. Psal. 30.

And to conclude, accordyng to the olde Prouerbe, who is so honoured, that hée is not sometymes troubled? who is in suche estymation, that hee is not also sometymes in trybulation? And who sitteth on hyghe that is not subiecte vnto vanytye. And as Gregorie sayeth: The more that anye man is extolled wyth honour and dygnytye, the more is hée loaden with grieuous burthens.

And all thynges that hére doe excell, are more vexed with griefe then they are reioysed wyth honour, and more doth the fall of dampnation threaten and affrighte them, then they hope to attayne euerlastyng blessednesse can recomforte them. For mercy is graunted to those which seéme of least dignitie. Whilest they ý are mightie suffer therewith mightie torments. For iudgemēt shalbe most grieuous vnto thē which bear greatest authoritie, & haue greatest preheymnēce. And therypon Chrisostom sayd: who desireth to entrude him self into spiritual promotiōs, or to take charge of soules.

but

but suche an one as feareth not Gods iudgement: it is a great securitie of mynde and quyet of conscience, to reteyne nothing that hath in it any seculer concupiscense. Yea and it is a vyle and miserable bondage, to be altogither troubled in worldly affayres, and to leave God forgotten Although vnto many worldly men it seemeth greuous to be occuppyed or cõuersant in any thing els then private profit, which haue not the skill or vnderstandyng howe to occupie them selues in holy & vertuous actions. And the soule of man is suche that without loue and somewhat to be exercised on, it can not cõtinue. So that the lesse it be occuppyed and affected about god, so muche the more it is powred out and bestowed in vayne and earthly things. Agayne Bernard sayeth: the insatiable loue of riches doth much more torment men with desire, thẽ the vse therof can recomfort them when they haue obteined it. For there is labor and payne in gettyng of them, feare and dread in possessing them, and much sorow and griefe in forgoing them. Yea golde doth most greeue him which hath greatest aboundance thereof. Therefore to the ende thou mayest with a quyet mynde serue God deuoutly, flye from and eschue the troublesome affayres of this world, the corporall delightes, and the deceyuable treasures. Cleaue fast vnto God onely that he may become thy ioye and comfort, and thou shalt sing with the Psalmist: In God is my health and my glorie, he is the God of my helpe, and my hope is in him. And let such reioyse in temporall things as haue not the skil to desire heauenly and euerlasting treasures.

The losse of tyme or misspending of spirituall profits, enduce the contempt of the world.

It is written in the holy word of God: Watche you (for you know not when the Lord commeth, ouer night, at mydnight, or in the gray morning) least whẽ he commeth sodeynly he fynde you sleepyng. Loke to your selues, watche, and pray. Howe much so euer we lone God and the lyfe to come in the heauenly kyngdome, euen so much we ought to eschue all such things as hinder and let vs from the getting of the euerlasting beatitude and vnyon vnto the diuyne maiestie. And what (I pray you) doth so much hynder vs from the obtayning

tayning thereof: for soth ryches, delyghtes, honours, vanities, and worldly prosperities. For a man being wholly bent vnto them doth not onely myserably and vnfruitefully lese such tyme as God lendeth him to repent and amende, but furthermore he doth dayely fall into many vyces, commyt many faultes, he remembreth not GOD, omytteth all dewties, and runneth into innumerable impedimentes to saluacion. And therevpon Christ sayed: How hard it is for them that are ryche to enter into the kingedome of God? For ryches being ones possessed, are very hardly despysed. And earthely thinges (beinge ones gotten) are more strycly beloued, then they are coueted before they be had. So that they which altogither apply the multiplyinge of ryches, do neclect to seke the ioyes of the worlde to come. Mark. 10.

And whyles they do not medytate and depely consider the soundenesse of eternitie, they loue and esteme this banishement, as it were the heauenly habitacion.

To conclude, how much more the louers of this world do forgett GOD, euen so much the more also are they of him abandoned and forsaken, and so much the more their harts shalbe hardened. Wherevpon it oftentymes happeneth that they loue nothinge effectually which perteyneth vnto God. They couet not heauenly thinges, but (for the most parte now a dayes) the worse that men become, the more careless yet they are. And whiles they neuer loke vp to se from whence they be fallen, nor feare the punishmentes to come, they ware ignorant how much they are to be lamented.

For the more that they cleaue vnto vayne and euyll things, the lesse they acknowledge the good things which they haue lost. And a mighty thinge do they accompt the glory of this worlde. Yea and a tryumphant glory do they esteme it, to florish presently accordinge to their hartes desyre. Neuer fearing nor foreseeinge the perpetuall punishmentes which they shalbe forced hereafter to endure.

That man onely perceiueth that it is nothinge at all to florysh in iniquitie, which hath alredy withdrawen the fote-

steppes of his affection from the loue of this world. For if we would thinke vpon the eternall rewardes, wee should some espie that the present glorie is nothing at all. But he which fyxeth his harte in things present, neuer weying nor considerynge the punyshmentes to come for the wicked, but is puffed vp with false ryches, and reioyseth when he hath more cause to be lamented, he is subiecte vnto many mischieses. Synce there can be no truer nor ryghter mysterie, then false and vayne tryumphyng. Yea and euerye man doeth so much the more outwardly reioyce, as hee doth inwardly the lesse remember him selfe. These sentences before alleaged I haue gathered out of Gregorie, wherby thou mayest playnely perceyue how perillous a thyng it is (especially for suche as profesSe reformation) to apply our affections vnto these earthly things. But peraduenture thou doest purpose to vse ryches without abuse, and to bee conuersaunt amongest worldlyngs, but not worldly and wantonly, and to eate and drynke amongest them without ryotte or banquettyng. And fynally to vse the fauour and honour of men without tryumphyng or glorying therein. Surely if thou couldest performe this, it were a great perfection. But hardly can the best and most perfect continue therein. And howe seldome it is seene, marke thy selfe by these wordes of Gregorius: It is commonly seene (sayth he) and doeth seldome fayle that voluptuousnesse and sensuall appetytes, doe followe banqueting. For the bodie of the riche glutton is melted and dissolued into delightes, and hys hearte is opened vnto vayne ioye. The ryche man is ouercome with excesse of delight, and becommeth vnbryded in boastyng wordes. Hee runneth where hee lusteth, and falleth into all vnlawfull things. Yea those thinges which were the occasions and allurementes of hys vyces, doe become the instruments of hys payne and punyshment.

But examyne thy selfe whither thou doe onely fede and sustayne thy bodye accordyng to thy necessitie and vtillity, or if thou doe not delicately and tenderly pamper and cherish

rishe thy voluptuousnesse. Or els harken agayne vnto the wordes of Gregorie.

As it is vnpossible (sayth he) that fyre should bee kyndled in water, so is it vnpossible that a compunct hearte and a contryte mynde should lyue in delightes. For they are meere contraryes, and eche of them distroyeth and ouercommeth the other.

Furthermore weigh and consider the excelencie of tyme and bee abashed to spende it in vanities, to passe it ouer vnfruitefully, and to leade thy lyfe therein wickedly. Yea harken vnto the doctryne of the auntient fathers: Let none of vs set lyght by tyme which is consumed in idle wordes. The worde flyeth from vs irreuocably. The tyme flyeth from vs vnredeemably, and the fole knoweth not nor marketh not what he loseth Let vs talke and common togither (say some) vntill an houre be paste. Vntill thou doe let passe an houre, the which the mercy of thy Creator hath lent thee to repent, to obtayne grace, and to winne and attayne vnto euerlastyng glorie. Vntill the tyme doe passe ouer, wherein thou oughtest to make intercession vnto the diuyne maiestie, approche and make haste vnto the companye of the Angelles, sighe and lamente for the losse of thy heauenly herytage, aspyre vnto the felicitie promysed and prepared, styre vp thy slacke and sluggish will, and bewaile & lament the iniquityes which thou hast committed. For though wee set so lyght by tyme, yet by Bernardes opynion, nothing is more precious. The dayes of health and saluacion passe ouer our heades, and no man marketh them. Wherefore (my best beloued on earth) euery euenynge or tyme that thou goest about to take rest or quiet, reuolue and cast in thy mynde how thou hast spent the daye. What euill thou hast committed, and what good thinges thou hast omytted. How many good thinges thou mightest haue done and dyddest neclect them. How thou hast dishonored God and pleased the diuill by sinning and doing amisse. How thou hast wounded and hurt thy soule, and displeased God.

Fynally, howe neare thou haste approched vnto hell. This beyng done, yelde thankes and glorie vnto God for all that thou hast well done, and for all that thouhast done amisse, be sorie from the bottome of thy harte. Determyne an amendment, and accomplysh it in dæd. Consider herewith that sinners which doe now spende theyr tyme in worldly vanitye, doe at the houre of theyr death sæke one houre, or the least momente of tyme to repent. The which they had then rather obtayne, then a massye heape of Golde as greate as the whole worlde. Remember that at the daye of iudgement all tyme that was lent thée shall bæ requyred at thy handes howe thou haste spent it. Yea euerye leaste moment or twynckling of an eye. Therefore let thy hearte be replenyshed with good thoughts, thy mouth with holy words and readyng of scriptures, and thy handes with doyng of vertuous dædes. That as often as the enimy doe come, he may fynde thée armed. For suche as hee doeth fynde idle, hee ceaseth not to tempte them. Then if it bee so euill to bee idle, howe muche worse is it to bæ euyll occupyed?

The cõtempt of this worlde by consideration of the vanities therof.

Wée fynde written: The prayse of the wycked is shorte, and the ioye of the Hypocryte lyke vnto a moment. If hys pryde goe vp into heauen, and hys heade touch the cloudes, yet in the ende hee shall bee as a dunghyll. Hee shall bee lyke vnto a dreame flyinge awaye, which is not seene when wee awake, and hee shall passe ouer as a nightly vysion.

If wee doe well and throughly consider the eternytie of the felycitie and lyfe to come, yea the soundenesse, trueth, and vncorruptibleneſſe thereof, I doe verily beleue that this world & present life, togither with all temporal glory, shal euen from the harte sæme vile vnto vs. Neither shall we disperse our affections in worldely thynges, but rather we shal most gredily sæke out ỹ euerlasting ioyes & vnchãgeable good things prepared for vs in ỹ heauẽly kingdom. For in asmuch as our soule is immortal, & for ỹ brightnes of vnderstãding,

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much hygher and worthier then any materiall substance or nature, it ought not to take ioye or felicitie in corruptible, materiall, or transitorie things, but it ought to goe forwards with a pure harte, towardes the immortall, vnuariable, and most perfecte God. So that we ought not to loue this present lyfe, but the lyfe to come principallye and aboue all things. Yea we ought to dispise and contempne all transitorie delectation, all temporall honor, and all prayse of men, for the hartie loue of the diuyne and celestiall beatitude. For loke howe much we cease from the affection of worldly vanitie and temporall glorie, so much the more doe we please God, and so muche the nearer we approche vnto the blessednesse which is to come. For vnto God onely all honour and glorie are due. From whom all good thinges doe proceede. 1. Tim. 1.
But to vs be confusion & shame which doe so often offend, dishonour, and neclecte God. Wherfore it shall not be lawfull for vs to glorie in our selues, nor to haue a vayn delight in our selues. But as the Apostle sayeth: He that glorieth, let him glorie in the Lord. 2. Col. 10. 1. Iohn. 2.

Beholde the world passeth ouer, and all the glorie therof. And what is our life in this world but a smoke and vapour shewing it selfe a little, and straight way is vanished and gone? we all slippe away lyke water into the earth. We are earth, ashes, dust, rottennesse, and wormes meate. So that when a man is deade hee shall inherite Snakes and Wormes. To conclude, what is this present lyfe but a continuall and moste swifte course vnto deathe? For some parte of our lyfe is continually and without ceasing wasted and cut off. And therefore Dauid sayde: Our dayes are lyke a shadowe vpon the earth, and there is none abidyng. And Ezechias sayde: my lyfe is cut of as the webbe from the Weauer. Yea euen whyleſt I yet began, he cut mee off. And Iob: remember mee O Lord, for my lyfe is lyke a puffe of wynde. And in respecte of the eternitie, the lasting of thys lyfe is nothing as Iob witnesseth in the same place saying: Spare mee O Lorde for my dayes are as Iacob. 4. 2. Reg. 14. Iob. 7.

nothyng. Hereupon Chrisostom sayth: Let vs passe (saith he) one hundreth yeres in delyghtes, yea ad therunto another hundereth, or (if you lyst) ten tymes an hundereth, and what shall all this bee, compared to eternitie? shall not all the whole tyme of this lyfe, in the which we seeme to inioy so many delyghtes, and to haue free scope vnto vanities, shall it not (I saye) bee as a dreame of one nyght compared to the eternitie? Yes for as Hierome sayeth, if thou haddest the wysedome of Salomon, the beautie of Absalon, the strength of Sampson, the ryches of Croesus, and the myghtie power of Octauianus, what should all these profitte thee when as straight wayes, thy bodie shall be delyuered vnto the wormes, and thy soule vnto diuilles? For as Augustyne affyrmeth: If Adam yet lyued, and shoulde dye thys day, what coulde it then anayle hym to haue liued so long?

Now therefore (my dearely beloued) weygh these things deepely. For such as neglecte to marke these things presently, early or late they shall say (vnfrutefully) with the reprobate in the day of iudgement. We haue erred from the way of truth, and the lyght of rightuousnesse hath not shyned in vs, and the bryght sonne of vnderstandyng hath not ryssen vnto vs. What hath our pryde profited vs? Or what hath our pompe and boastyng preuayled vs? All those thyngs haue passed ouer as a shadowe, and as a swyfte running messenger.

For then shall the heauens reueale the vanitie of the louers of this world togither with their iniquities, and the earth it selfe shall ryse agaynst them. Then their sin and transgression shal be manifest with suche as haue sayde to God: Departe from vs. Wee will not haue the knowledge of thy wayes. Then shall the rounde world fight agaynst them in Gods behalfe. All thynges which haue bene shall then suffer punyshement, and yet shall not be consumed. Yea they shall suffer and sustayne accordyng to the multitude of theyr inuentions.

inuentions. For the wicked is reserued vntyll the daye of perdition, and shall bee ledde vnto the day of furie, and shal drinke of the wrath of the almightie. Let these things terrifie thy mynde, and withdrawe it from the worlde. Yea principally let them ioyne it vnto God.

Furthermore, the vanitie of this world doeth hereby most manifestly appeare, that the prosperitie thereof is expected and gaped for with an excedyng grædinesse of mynde, and when it commeth it can not be reteyned. But all thinges passe ouer, and all things flye away. This day is paste, and the beginnyng of the nexte is not yet knowne whither it shall be quyet or labourſome.

For so passeth ouer the glorie of this worlde. And therupon Augustyne demaundeth saying: What wilte thou loue temporall things (sayeth he) and passe away with them, or wilt thou loue Christ and lyue eternally with hym? For it is vnpossible that a man doe both inioy the presente delights and the ioyes to come. It is vnpossible both hære to fyll the paunche, and there to satisfie the mynde. Men may not passe from one delyght to another, and appeare glorious bothe hære and in the worlde to come. Yea and the contempte of worldely and temporall thynges is euydente by this that God doeth oftentymes bestowe them more aboundantlye vpon hys enimyes and them which are reprobate, then vpon the electe. For the electe doeth consider (by the end) that those thinges are of none accompte which doe transitorilye and secularly delyght. And therefore Hierome sayeth: the spædie consolation of the good, is the ende of the wycked well considered and foreseene.

For whilest the good perceyue by the distruction of the wicked what euils and perils they haue passed and eskaped, they accompt all things light & easie which they suffer & endure in this life. So ỹ behold (my welbeloued) how great the deceipt of this world is, & howe exceeding great is the blyndnesse of the loue which we beare to the same. For whilest the wicked doth willingly & with great delight remain & continue in this

worlde, hopyng to lyue long, and settyng many thinges in order for the tyme to come, sodaynely and vnawares hee is commaunded to dye, and in a moment to leaue and forsake all those thinges which he so faltily hath loued and estemed. Hereupon our Sauiour Christ bringeth in the ryche man speakyng vnto hym selfe and saying: My soule thou haste muche good and treasure layde vp for many yeares. Take
Luc. 12. thine ease, eate, drinke, & be mery. But God answeareth him saying: O fole this nyght shal they take thy soule from thee, whose then shall that be which thou haste so greedily gathered? Let vs therefore gather togither true and spiritual ryches, which will not forsake vs at the tyme of death, but will appeare with vs before God, and make vs seeme comely and beautifull in all vertue and godlinesse. In these kynde of riches we may dayly increase and profit, yea and in suche sorte that suche profite may bee muche more auaylable vnto vs, then if we possessed all the riches in the world. Wherfore let vs not myspende the leaste space of tyme, nor bee occupyed in good thynges onely, but in the moste excelent thinges. That wee may alwayes searche out those things which drawe neareste to our saluation. And so growe nearer and nearer neyghbours vnto God. And bee alwayes reuerently and honourably conuersaunte in the syghte of the heauenly Father.

Let vs thinke and thinke agayne vpon the quyet peace and tranquilitie of a pure hearte, vpon the delectation of a soule beholdyng the maiestie of God, and vpon the securitye and fyrme hope of the mynde which loueth God. And hereby wee shall sone fynde that to gyue ouer our selues vnto such things is as much as to be conformed vnto God.

And that suche as doe otherwyse, are deformed and not reformed. For it is not euerye thynge whych is created defectyue? And euerye transitorye thing vnquiet? Yea it is shorte, and of small contynewaunce, but mutable and subiecte vnto tyme.

So that the louers of this world haue nothing firm or stable

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but are themselues also light and vnconstant, as it were set in a whyrlewynde, synce they put not theyr delyght in God onely, but in all vayne and transytory thinges, now affecting this thing, and now that thing. Now loathyng that they earst loued, and streyght waye desiring and coueting some other vanity not yet possessed. But the iust and such as loue God doe perseuer quyet, vnyforme, and stable, being founded vpon the eternall God as vpon an vnmoueable foundation. And therevpon Salomon sayed: The wicked shall not be seene. Lyke vnto a storme passing ouer. But the iust shalbe as an euerlasting foundation. Augustine bewayling the louers of this world, doth exclayme and say: O louers of the world wherfore labor you? Why doe you affyce your selues about nothing? Whyles you might possesse the creator of all thynges? What seeke you further? What may suffyse and content mens mynde, whome the creator of all thinges cannot suffise and content? For if you may haue all goodnesse (which is God) why go you about to possesse things full of mysery? Can your hope & erpectaciõ in the world be any thing els then to be thereof beloued? And therein what is not fraple? What is not transitory? What is not changeable? What is not finallye full of perylles by the whiche you passe on vnto greater yea and euerlasting perylles. And of the vanytie of the worldly lyfe Hierome sayth: O lyfe (no lyfe but) death. A deceiptfull lyfe, laden with sorowe, weake, and ouershadowed. Now it florysheth, streyght waye it wythereth. Depryuing him of lyfe, in whome it seemeth lyfe. O fraple, momentayn, and bryttell lyfe the more thou growest, the more also thou decreasest. The more thou proceedest, the more nearer thou aprochest vnto death. O lyfe full of snares how many men doest thou entangle, and howe many by thee now doe abyde infernall torments? Oh howe happy is he which knoweth and perceiueth thy deceyptes, how much more happy is he which setteth lyght by and careth not for thy vayne delights: And he is most happy which is wel dyspatched of thee.

The mallice and cõtinuall hurt which the world sheweth to the louers therof may cause vs to contempne it.

In the first Epistle of John and the fyft Chapiter, it is written: All the whole worlde is set on wyckednesse. Yea is not the worlde subiect vnto the Diuill, and replenished with all iniquitie? Wherevpon the same John in his seconde Chapiter of his second Epistle sayth: All that is in this worlde, is concupiscence of the flesshe, concupiscence of thinges seene, or pryde of lyfe and conuersacion. And as Peter sayth: The wycked are seruauntes of corruption and of sinne. For of whome soeuer a man be maystred or ouercome, vnto him he is a seruaunt and in bondage. And hee which is the bondman of sinne, is consequently the seruaunt of the Diuyll. Wherevpon Paule speaketh of the wicked saying: Let them turne backe from the snares of the Diuill, by whome they are holden in captyuitie euen according to his pleasure. And Christ in his gospell doth terme the diuill the Prynce of this worlde. Meaning not the rounde globe of the sphere, but the worldly creatures which being turned backe from God, are ouerwhelmed and buryed in earthly thinges. Of whome Hierome ment saying: Going backe frome the Lorde, they are written and regystred in the earth. But Christ sayth contrariwyse to the electe, reioyce and be ioyefull. For your names are writtē & regestred in heauen. Now Beda expoundeth these wordes thus: By the worlde and those thinges which are therein, he vnderstandeth men which inordynately and excessyuely doe loue and esteeme the worlde. And such haue nothing but concuppyscence of the flesh concuppyscence of thinges seene with eye, and pryde of lyfe. For in these vocables and proper names of vyces, John doth comprehende and enclude all kynds of vyces. For the concuppyscence of the flesshe, is all that pertayneth vnto the voluptuousnesse and delyghtes of the bodye. By the concuppyscence of thynges seene with the eye, are ment all curyosyties which are commytted in learninge of wycked artes and ornamentes, all contemplacion of filthy and wycked sightes or spectacles, all superfluous desyre to get temporall and tryflinge toyes, and all curyous carpynge

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2. Pet. 2.

2. Tim. 2.

and marking of our neighbours imperfections. By the pride of lyfe and conuersation, is ment the pompe and beast which men conceiue in worldly promotions. So that the world is replenyshed with Diuils. For what els doe men that liue according to the world but stryue to wrappe and enfolde themselues in sundrye sortes of sinnes? Yea and to wound and wearye theyr soules, with the maynes of myschiefes, and the shaftes of sundrye shamefull concuppyscences, vntill at last they fæle not theyr owne harmes? We sée fulfilled in the Church that which is written by the Prophet: There is no truth, there is no mercy, there is no knowledge of God on the earth. The cursed vyces of murder, theefte, adulterye, and lying, are come flowing ouer vs. From the greatest to the least, all men applye themselues vnto couetousnesse. The Preestes haue not sayd, where is ỹ Lord, and the pastors haue vsed collusion. Ose. 4. Hier. 6.

It is easie to be sene vnto what an excæding great rewine ỹ church is come in euery estat, degrée, & order. But if christyãs did lyue now as they lyued in the primityue church and first comminge of the Gospell there should be no suche greate necessytie to flye from the world. Marye as men doe now a dayes (for the most parte) lyue, it is a highe difficulltye to lyue well, or to declyne from heynous sinnes in ỹ world. Especially for such as are not exercysed with verteous qualytie or paynefull labour, but doe abounde in ryches and are conuersant in greatest pompes and highest places. Deceiptes, ambytion, enuye, volupteousnesse, and all other euils are powred out vpon the earth. Euery man beateth his brayne howe hée maye multyplye and encrease his substaunce, but no man careth howe to saue hys soule. Men are afeard leaste they should fall into pouertye, but were it not muche more to bée feared to lyght into the bottomelesse pyt of hell? The world is the fornace of vyces. The which these worldlings do heate and warme with the fuell of sinne.

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And therein doe burne and consume themselues and theyr companyones. For they are so much blynded, that they neither see nor feare the perylles which are notoryous and well knowen to all men. But doe tryumph and reioise in theyr euils lyke phrentyke and made men. Yea if there be any whome they see not wrapped in lyke woes, they accounpt them to be blockyshe and senseles creatures. Well sayd that Senera Phylosopher: As often as I was amongst men, I retorned (sayth he) the worse. And another saith: An euyll companyon draweth his fellowe to mesdeedes, and so he which was Alanus before good, becommeth euill and wycked. To conclude euen as the people of Israell could not depart from Egypt without the helpe of thy diuine Maiestie, euen so no man cā be pulled or withdrawen from this world, vnlesse he be helped with the fynger and power of the heauenly hande. Yet Exo. 12. shall there neuer be founde any defect in God, so that man will doe his best that he maye. Agayne the world is compared to a deserte by the which the chyldren of Israell went from Egipt vnto the land of promisse. And in this desert they met so many letts and impedyments, that of three score Deut. 2. thowsand numbred, onely two (euen Caleph and Iosue) were brought into the land of promyse. O how the Diuils doth reioyse to see them all now in the synke and filthynesse of their sinnes. Men cleaue vnto worldly thinges, and in worldly thinges they are wyse, but they neyther care for God nor for his commaundementes, neyther are they astonyed when they heare his mosse terryble iudgementes. But they accompt them as fables. Oh all thinges that are, be euill bestowed vpon vs. For our hardnesse is neuer mollyfied. But thinke we that God will omyt his iudgement? Or leaue these sinnes vnrewarded? Or suffer the wordes which he hath spoken of the iudgement to come and of the euerlasting paynes, to be fallified? God forbyd that we should so thynke. Furthermore whosoeuer is ouercome with the loue of earthly thinges, he is not delyghted in God. But no man can long abyde without some delectation.

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And therefore such as are not delighted in spyrituall things, doe powre themselues out vnto worldly solace. And so consequently are ouerwhelmed in the multytude of sinnes and vyces. Wherevpon Saint Augustine sayth: Blessed is he O Lord which loueth thée. For he which loueth not thee, loueth the world, is seruaunt and bounde vnto sinne, he is neuer quyet, neuer in safetie, but is dystracte and dysperssed in the varyable cares, vanityes, and pompes, of the world. And whosoeuer doth contempne the volupteousnesse of this world, and thereby eskape the snares of the Diuill, shalbe most happy in that his soule is delighted in such thinges, as cannot be blotted or defiled with any vncleanneſſe, but is immediately clensed & purged with ỹ cleanneſſe of truth. And synce ỹ lawe of God doth so delight him ỹ he shalbe able ther by to avoyde & eschew ỹ delightes of ỹ world. But as longe as we delight in the deceyptfull taſt of iniquity, so long we shall thinke it most sower and bytter to taſte of equitie. And to whome the world séemeth swéete & sauoryе to him Christ séemeth bytter and sower. Yet hauing taſted the spyrite of God, all fleshe shall (as it were) dote and playe the fole. Agayne whosoeuer doeth with his whole mynde seruc and please this world, is thereby enfected with a manyfold deformytie of vyces. And he which taſteth nothing of the heauenly swéeteneſſe, will not be afeared to be polluted with earthly desires. But if such as for the loue of God despyse the world, kéepyng themselues contynenually conuersant in spyrytuall thinges, cannot yet be altogither pure and clensed from sinnes, with how heauy burdens of vyces are they loden which are not afearde to walke in the myddeſt of the world wrapped in vanities, without carefulneſſe or feare of God? What is they r lyfe but sinne it selfe? For the myrth and ioye of the world, is wickedneſſe vnpunyshed. But ỹ which the reprobate doe accompt delight and comforte, that the elect and verteous doe take and defyne to be most grieuous payne. Thynking and concluding that the soule must nédes perysshe eternally, by that wherein

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the flesshe (for a tyme) did delight most pleasantly. Wherefore you louers of this world, howle and crye out, which dō myserably kyll your body and soule before the tyme appoynted. Whyles you attend wholly vpon the vyces of glottonye, and lecherye, immoderately, and vylely. And thereof (euen in this world) doe procēde sundrye infirmyties, and sodayne deathes. Reioyse and be merrie nowe in this most shorte space which you haue, that hereafter you maye complayne and bewayle with the Diuill perpetually. Banquet and drynke dronken, that after a whyle you maye call for a droppe of water, and yet not haue it, when you shalbe dāpned in hell with the riche man which lyued in greate delightes, and fared delycately euery daye. Why are your hartes harder then yron, steele, or stones, when you doe not weye and consider, nor be not afeard (in payne of these most vnhappy and frayle sollaces and vanyties of this world) to heare that most dreadfull and horryble sentence of Chryst go ye accursed into euerlasting fyre? But here peradventure you will saye: God is mercyfull and benigne, he would not the death of a sinner but that he be conuerted and lyue.

And againe: In what houre soeuer a sinner doo repēt him, I will no more remember all his iniquites. So that if a sinner doe bewayle his sinnes euē at the very time of death, he shall be saued. And I doe confesse that all these sayinges are true. Nay rather the exceding greatenesse of the heauenly pietie, doth beyond all comparyson excede and surpasse the verye capacytie of our mynde. For it is vnmeasurable. As may playnely appeare in that he suffereth sinners so longe to the ende they maye bee conuerted, yea expecteth and desireth theyr conuersyon, he receyueth such as retorne mosse mercyfully, he quyckly forgeueth all beleuers, and doth aboundantly powre asmuche grace vpon them, as if they had neuer sinned nor offended.

Exe. 18.

And is not this an infynite pietie? But his equytie and iustyce is no lesse then his pitye. And though he doo beare

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with, and longe suffer such as he attendeth to repent and conuerte, yet if they doe not conuert, he doth the more greuously punyshe and detest them. And that which the Prophet sayeth of the contrytion and sorowe of a sinner, must be vnderstood of true contrytion and harty repentaunce. But the true contrycion doth procede of the true faith and lone of God, and of the lothing of sinne, and an affection vnto righteousnesse.

Yea and as Hierome testyfieth: Repentaunce and harty contrytion are necessarye.

Wherevnto that saying of Chrisostome agreeth: Compunction is the thing whiche maketh purple sæme vyle, maketh men desire hearecloth, loue teares, and eschewe company.

Syuce then these thinges bee certaynly thus, what kynde of contrycion and bewayling can that be which commeth onely at the very houre of death, and then repenteth bicause he thynkes he can lyue no longer? Or (peraduenture) if he hoped of longer lyfe, he would deferre it? Surely it sæmeth doubtfull that through seruyle feare and constrayned fayth, his contrycion procedeth by the onely beholdyng of his owne onely refuge. And that it is not true contrycion, but a terryfing of the spyrite. But he which will soundly and perfectly repent, must first be sorye for his faulte, bicause it is filthy transgression and offensyue vnto GOD. Yea and a dyshonour vnto the diuine sanctitye and Maiestie. Wee reade in the Machabes: That Antyochus dyd repent, and yet obteyned not mercy. The Apostle doth wryte the lyke of Esau: He found not (sayeth he) place for repentaunce, although he sought it wyth teares. Therefore let no man deceyue hymselfe wyth vayne hope or solyshe perswasyones. For as Hierome sayeth: This I hold for certayne and doe thynke moste true, that hee hath no good ende which ledde alwayes an euyll lyfe. Which being sound and in health, was not affeard to offend god, but wallowed and toumbled

Repentaunce euen at the last gaspe is not denyed but the driuing of of the same is daungerous and disalowed.

2. Mac. 9.

Heb. 12.

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in the vanitys of the world. The death of Saintes is most pretious in the sight of the Lorde, but the death of sinners is most abhominable. The sinner shalbe persecuted with this reuenge, that dying he shall forget himselfe, and both lyuing and dying he forgat God As. Augustine confirmeth saying: He cannot dye euill, which lyued well. May skarce can he dye well, which lyued euyll. And yet wee must not dispayre of any sinner. But they are to be erhorted and styred to repentaunce euen in the last galpes. For some tymes percase it happeneth (although very seldome) that he which in tyme of health did neglect repentaunce, shall yet by repenting then obteyne mercy. But he is a most arogant fole which passinge ouer his lyse in health doth put his soules health vnto that plonge of peryll. But let vs doe that which is more sure and sase. That is to repent and amende whyles we be seunde and in health, praying most faythfully with the Prophet: Cast me not out (O Lorde) in myne age, and leaue me not nor forsake me not, when my strength and power fayle me. For beholde sayethe the Apostle, Now is the acceptable time, & now are the daies of health.

Psal. 70.

1. Cor. 5.

The excelency of the soule conformed to God, and the vyleneſſe of the sinfull soule.

Who is this rysing as the daye rose (sayeth the princely Prophet in the first of his Canticles) fayre as the Mone and bright as the Sunne, & terryble as the forefront of a battayle? and John sayth in the thyrd Chapter of his first Epystle: We know that when he apeareth we shalbe lyke vnto him, for we shal see him as he is, (that is to say) clearely and perfectly in his forme and proper kynde. For the intellectuall sight, is and consisteth by view of the intellygible forme or shape, whereby we see what is the lykenesse of the thing ones vnderstode. Neyther can that lykenesse playnely represent the thinge, vnlesse it be made equall vnto the thinge it selfe. But euery shape, lykenesse, or forme created, doth infinitely fayle and come short of the full representacion of the diuine essence or being, and therefore God is seene onely in the heauenly kingedome, bicause then the

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very diuyne essence it selfe is vnyted vnto the myndes of the blessed in the stede of the intellygyble forme or shapes. Not by Inhæsyon or cleauing to, but by assystaunce and helpe. So that the diuyne essence or being is quod & quo (that is to say) the very thing it selfe, & the thing wherby all thinges are in this blessed vysion.

Furthermore this vision is more then most worthy and altogether supernaturall, the which all the cheefe Phylosophers dyd thinke impossible to be put in any mynde created, no not in theyr separate substaunces. So that to obtayne the same, we haue nede of many supernaturall gyftes, meanes, and helpes,. As first that there may be geuen vs from God a blessing euen grace making vs gratefull and acceptable, the which doth bedecke and adorne perfectly the very essence or being of the intellectuall and reasonable nature. And maketh vs fyt to deserue eternall lyfe, and to be conioyned vnto the supernaturall diuinytie. Furthermore the loue and charytie whereby god & the first being, or essence, is loued, is spirytually, supernaturally, purely, freely, and fully distylled into vs from the holy Ghost. And with it, hope and fayth also. This charytie and loue doth (as it were) counterpayze him that hath it, with the loue of the whole vnyuersallitie. So that yet it maketh him loue God more then all thinges that euer were created. Yea the least dram of this loue and charytie doth make God to be loued aboue the whole world. And otherwyse man should not be in state of Saluation.

For according to the holy Fathers, whosoeuer hath thys charitie and the grace before rehearsed, he hath also the giftes of the holy ghost, and all the other vertues conuected vnto charytie and conioyned vnto perfect grace. Yea the more he profiteth in this grace and charytie, so much the higher doeth he growe in good gyftes and vertues.

To conclude, the excelencie and worthynesse of these supernaturall good thinges is suche and so greate, that it can hardly be comprehended or expressed.

For no naturall perfection, no bewtie, no comlyneſſe, nor no bryght ſhyninge lyght, can be thought equall vnto it. No the heauenly lyghts dw not ſo much, nor ſo well adorne and bewtifie the ſubſtaunce of the Sunne and Mone, as thoſe graces doe bewtifie and adorne the ſubſtance and beinge of the ſoule. Neyther dothe the Sunne ſo much bewtifie the heauenly Fyrmament, as Charitie dothe bewtifye the Soule.

No the ſeuen Planettes doe not ſo muche adorne the heauenly Spheres or Cycles, as the gyftes of the holy ghoſte dwe adorne and bedecke the powers of the ſoule. The vniuerſallytie of the Starres dothe not ſo muche adorne and ſet forth the eighth Sphere or Fyrmament, as the vniuerſallytie of verteous actions dothe dignifie, adorne, and perfect, the Soule. For euen as by the Philoſophers opinion, true felicitie conſiſteth rather in action, then in outwarde forme, euen ſo in diuinitie alſo more vertue and perfection conſiſteth in exercyſe of godly actions, then in profeſſion or aparaunce. And the more noble that the outwarde aparaunce be, the more noble ſhould the action and execucion be alſo. Therefore ſince the forenamed gyftes and treaſures of grace, be habytes or outward tokens of ſo great highnes and excelence, doth not the chriſtian ſoule ſæme vnto thæ to be moſt noble, gallaunt, and godlyke, which is occupyed continually in the exercyſe of thoſe habytes, and which is ſo ſpiritually, ſupernaturally, and godly conuerſant? yea which doth ſo perfectly worſhip and reuerence God, whoſe conuerſacion is altogether in heauen? For ſurely herevpon it hath bene wrytten, that ſuch a ſoule: is the daughter, the beloued, and the ſpowſe of God, priuie to his heauenly ſecretes, moſt familiar with him, conformable in affectiõs, and the entyrely beloued heyre of God, the coheyre with Chriſt, which beholding gods glory with face dyſcouered, is trãſformed into the ſame likeneſſe, from one brightnes to another. For aſmuch as it lotheth all worldly, fraile, carnal, & humaine ſollaces, all prayſes, honors, & ſeculer pompes, & all that dyſpleaſeth

God.

God. But whatsoeuer it knoweth may please God, that doth it with all earnest affection embrase. To conclude, euen as by the Philosophers traditions euery motion hath his dignitie, name, & propertie from the ende whereunto it tendeth, euen so the action is dignified by the worthinesse of the obiect and matter about the which it is occupyed. Then how great is the dignitie & glory of that soule, whose motion and action, lyfe, and whole entent, are continually occupyed about the highest God: and is termyned in him who is most certeynely of an vnmeasured dignitie, and dothe wonderfully excell all other thinges? These thinges (beloued) I doe thus briefly rehearce, that I might thereby enduce, stirre vp, and kyndle, thy mynde to the loue of the true and heauenly nobilitie, (hat is to say) the holy and deuoute conuersacion, and most blessed perfection of lyfe. And to the ende thou mayest the more earnestly couet the same, I wyll say somewhat of the vyleneſſe, peruerseneſſe, and deformitie, of the sinfull soule. The which beinge by deadly sinne turned and withdrawen from God, is spiritually deade, and doth nothing acceptable vnto God, nor profitable towardes the atteyninge of euerlasting lyfe. It preferreth these transitorie, sensible, worldly, & most vile things which seme good, before ỹ highest, eternal, most perfect, infinite, & vnchangeable true God, beinge omnipotent, and more then most glorious aboue all other. Wherby it doth highly dishonor God. Yea it proposeth vnto it selfe an ende and terminacion in fraile and vayne thinges. Neither doth it fynally rest in the creator, but is altogether vngrateful to him, caring not at al to cleaue vnto him, to be subiect vnto him, nor to obey him. It is made like vnto the wicked spirits, attended with vices, hateful to god, dispised of his angels, & vncessantly doth wound, hurt, defile, & make it selfe damnable. For ỹ more that any man be delighted in earthly, transitory, and carnal things, the more wickedly & vylely he liueth, and the more vnhappy he is. And the more he reioyse in the vanities of the worlde, the more contemptible he maketh himselfe vnto God. Bicause he is not fearefull, nor

Terminus ad quē.

Circa quem.

carefull to obey God, and to giue him his due reuerence in all thinges. To conclude we are chiefely lykened vnto god by vertuous actions, and holy affections vnto diuyne charytie. But by p nges, vanyties, and vyces, we are made moſt vnlyke vnto him. For ſimylitude and lykeneſſe are cauſe of loue, as diſſimilytude and vnlykeneſſe are cauſe of rancor and hatred. Yea the perfection of any creature (eſpecially of a reaſonable and intellectuall mynde) is to be proportionately made lyke vnto his creator. Then the more lofty that we become through vertue, ſo much the lyker and better beloued we are vnto God. Yea ſo much the fayrer and more comely we are inwardly adorned. But the more that we ſinne, the more vnlyke, odyble, and ilfauored we ſéme vnto our God. Which out of all doubt is a moſt myſerable and vnworthy thing. Therefore we ſée there is greate difference betwene ỹ vertuous and vytious ſoules. And as by the Phyloſophers opinion, a man which ſpendeth his tyme in contemplation is moſt pleaſing vnto the gods, euen ſo by the ſame doctryne, a man which giueth himſelfe vnto vyces, and naughtyneſſe, is tenne thouſand tymes more abhomynable then the brute Beaſtes. As may alſo playnely appeare by the diuerſitie of theyr rewards. For god doth place and conſtytute the vertuous, in the firie heauen, giuing himſelfe vnto him for reward, & communicating all thinges vnto him by an immediate & moſt-bleſſed kinde of vnion with him himſelfe. But he dothe put from him the vycious for euermore, delyuereth him ouer vnto wickyd ſpirites, placeth him in hell, and iudgeth him to euerlaſting paynes. Iudge and diſcerne therefore betwene theſe two (my welbeloued) and chuſe and obſerue that which ſéemeth beſt vnto thée. Do not ſo embaſe and make thy ſelfe vyle, that thou become a bondman to ſinne & to the diuill. Do ſome little thing for the lone of god. And do not thou neglect ỹ dignities, holines, comlyneſſe, & godlynes, before rehearſed, for ỹ rytches, delightes, and honours of this moſt ſhorte and vncertayne lyfe. But lyue before the higheſt God, fearefully and warely.

Eſpecially

Especially since by one grieuous sinne, thou mightest leese all thy supernall gyftes of grace, and so thy soule (lyke vnto the Diuill) should become foule, froward, and disordered.

Our Sauiour Christ in the first Chapiter of Saint Lukes Gospell pronounced these wordes: Wo be vnto you that laugh now, for you shall weepe and lament. Now this word (Væ) or (wo be vnto you) is cõmonly taken in holy scripture for eternall dampnation. Light laughing vayne passtimes and idle speech are to be aoybed.

Then if Christ doe threaten euerlasting dampnation to them which laugh, who is he that dare in this lyfe be careleselle, light mynded, or iocunde? truely none but the reprobate and such as go in daunger of dampnation. Synce this is most certayne that: He which is with out feare of God cannot be iustified. Wherefore if we doe well consider with how greate perylles we are enclosed, with how many snares we be entangled, and with how many vyces and sinnes we are daily assaulted, yea howe vnperfectly and vnreuently we serue God, howe many euils are daily committed in the world, howe much God is dishonored, howe many they bee which daily do perishe and cast themselues away, vnto how many vices, perils and paynes our forefathers, our frends and kynsmen both lyuing and those which are departed, are and were subiecte, we shall fynde much more cause to weepe and crye out then to laugh and reioyse. And that dyd a holy Father well consyder, who seing one laugh and skoffe, did sighe and saye: We must render accoumpt in the daye of iudgement before heauen and earth, and doest thou laugh and skoffe thus? Herebpon Salomon sayeth it is better to go vnto the house of lamentation, then vnto the house of laughing and reioysing. And agayne: I thought laughter to be but a deceypt, and for ioye I haue sayed: Wherfore art thou deceyued in vayne? Here I would not haue thee to vnderstand that I meane euery laughter or reioysing to be so greuous an offence, but I speake of lightnesse in laughing, and such vayne laughter and myrth as is altogether disordred, and voyde of godlynesse. And of suche laugh- That laughing only is cõdempned which is altogither worldly and voyde of the feare of God. Eccle. 1. Eccle. 7.

ing, James sayeth to the rithe men: Your laughter be turned into mourning, and your ioy into sorow. Chrisostome reproueth dalliaunce and vayne pastime although honest recreations be (meanewhile) excused being done vpon some reasonable cause and godly entent. But dyse play and suche lyke are forebydden expressedly, especially to such as professe the trueth. And of dauncinge the same Chrisostome sayeth: Where dauncing is cõmonly, (sayth he) there the diuill dauncethe for company. Neyther dyd God lend vs our fete to the ende that we should exercise them in tryppinge lyke goates & kyddes, but ỳ we might kepe company with his holy Angels. Furthermore, if thou dw well consider how the sonne of God for thy sake was hanged vpon the crosse, with his armes stretched out, how for thy sake he was mocked and taunted in a white and purple garment, nay rather, how he was strypped naked, and naked rayled vp on the crosse, and there sundry wayes derided and mocked. I trust that thou wylt neyther take delight in dauncing, nor in curious, precious, nor pompous garmentes. No nor yet in the prayse of men, but wylt despyse and eschew all such vanities. As touching the garde and watch of thy tongue and speache, Salomon sayeth: He which kepeth his mouth close, & his tongue stil, he kepeth his soule from perpleritie & trouble of mynde. And againe: Thou seest (sayeth he) the man which was so swyft to talke, folly it selfe is no more to be despysed then his correction. And herevpon Gregorious sayeth: Flye from and eschew, rashe and vnwary wordes. For vayne talke doth sone pollute the mynde. Let such thinges onely proceede out of thy mouth, as dw not pollute or offend the eares of them that herken therevnto. Vayne speech is a token of a vayne mynde and conscience. For the talke of the tongue, is the Image of the hart.

Iacob. 4.

Pro. 21.

Pro. 29.

By the talke that we heare, we iudge the mynde that spake it. Whosoeuer dothe not bridle and represse ydle speech, he shall quickly fall in offence. Such as the man is, such is his communication. Then if ydle talke be so much repre-

hended,

hended, what shall we thinke of skurulous, deceyptfull, byting, slanderous, malicious, and enuious wordes?

In the tenth chapiter of Ecclesiast. it is wrytten: Nothing is more wycked then a couetous man, nor any thing more mischeuous then to loue money. For the man which doth so, setteth his soule to sale. Now it is certeyne that temporall thinges are directed, and ordered, vnto, and by the spirituall thinges, as vnto theyr ende and onely skope. But thend and terminable skope is loued and desyred one waye and the meanes and degrées whereby we atteyne to the ende, are loue & desyred another way. For the ende is of it selfe & by it selfe to be desyred & loued. As (for example) health, in the facultie of Phisicke. But the meanes and degrées to attayne vnto thinges, are to be desyred and loued, in that they are profitable or auaileable to the attayning of the ende or skope which we seeke to gett. That is to saye, that by them the ende may the more conueniently be obteyned. Then let the case be this, that ryches are finally ordeyned for the spirituall proceding & profit of our soules. And therewithall ioyne that the profit and perfection of our soules doth consist in the action of vertue. That is to saye, essencially in the actes of faythe, charitie, and wysedome, (meaning the contemplacion and loue of diuine thinges) and dystributiuely in the actions of the morall vertues.

Against the superfluitie of riches especially in the clergie.

Then shall we fynde that ryches are so much to be thought lawfull, so much to be desyred, and so much to be loued, as they are profitable and necessary for the sustentacion and sobre nourishment of our bodies, and for the nedefull and decent clothing of our membres. By the which vse the soule is made apt for the actes of contemplacion and diuine loue.

But if they be further desyred, then fall we truely into couetousnesse, which is an vnordinate appetyte and desyre to temporal thinges and vanities. And is of it selfe and in it selfe a greuous and deadly sinne, and contrary vnto righteousnesse. Although sometymes god for his mercie doth beare

with it and forgeueth it. Now what might herevpon be cõcluded were hard for me to pronounce. But geue eare to the holy fathers and wryters. Augustine and Basille. It is no lesse offence (say they) to take awaye from him that hath ought, then to deny the nædy such thinges as thou hast and mayest emparte vnto them. The breade which thou deteynest, appertayneth to the hungrye. The garmentes which thou lockest vp, ought to cloath the naked. Yea the mony and treasure which thou hydest in the earth, might be the safegard and redemption of such as are in mysery. And be assured that thou doest invade, assault, and spoyle, as many as thou mightest succor, and doest not. Herevnto the wordes of Hierome doe also agrée. Whatsoeuer (sayth hée) we haue receiued of god more then doth serue our necessary vse, that ought we to distribute vnto the poore. And if we bestowe vpõ our owne vanyties & affections, that which we receiued to employ vpõ their næde. How many soeuer dos dye of hunger, or naked næde in ỳ places where we remayne, we shall render accompt for theyr blode in the daye of iudgement. Herevpõ Ambrose sayeth: He which is the bondman & seruaunt of worldly ryches, let him kæpe and watche them as a bondman. But he which therwith doth lowsen and shake of the yoke from such as are in bondage and captiuitye, he doth distrybute them lyke a Lord. These wordes doe generally concerne enery Christiane, but especially such as professe the Gospell.

For they are bounde vnto an especyall cleanesse of hart and conuersaciõ that they may be example to all other people. It is therefore most vndecent, & worthy of all condempnation that they serue and are bondmen vnto the vyces and infirmyties of ỳ flesshe wherin there aboundeth most filthy leacherye and glottony. For whiles they lyue tenderly and delicately, filling theyr belly with meates, theyr eyes with slæpe, and theyr myndes with vayne delyghtes tumbling and wallowinge in softe dowue beddes, and wholly ginning themselues ouer vnto dallyaunce, pastyme, and

vnfruitefull

vnfruitefull communication, doe they nowe walke in the straight and narrow way of saluation? No surely for as the Apostle sayeth: woe be vnto you which are filled, for you shalbe hungry. Woe bee vnto you riche men which haue your consolation heere on earth. Therefore let vs be ashamed since many Heathen Philosophers dyd leaue vs examples of great sobrietie, much abstinence, and exceeding great contempt of excesse, and pompe in clothing and substaunce, and we which profesSe ỹ true knowledge of Christ, doe wallow and tomble in suche and so many ryottes, curiosities, and vayne pompes. Yea and that not onely such as are secular, but euen many of the Clergie which should lende example of perfection to the laye people.

It is written: Cast not away (my sonne, the discyplyne of the Lord, nor faynt not when thou arte of him corrected. For whom the Lord God loueth, him doeth he chastise, and is pleased in hym euen as the father is delighted in ỹ chyld. The equitie and iustice of God doeth requyre that as no good deede remayne vnrewarded, so none offence nor transgression be vnpunished. But euen the very elect doe not lyue in this world without offences and misdeeds, (for we offend all of vs in many things, and if we say that there is no sinne in vs, we deceyue our selues, for ỹ iust man falleth seuẽ times in a daye) and therefore it pertayneth vnto the diuine bountie and prouidence, to chastise vs in this lyfe, least we should be contemned in the world to come. And so of his clemencye to pardon vs euerlastingly. As also this correction and chastisement of God, wherewith he doeth fatherly exercyse and visit vs, is not onely profitable to the wyping away of our sinnes already committed, but doeth also chiefly withdraw vs from those whereunto we presently inclyne our selues, and disposeth vs readie to eschue and auoyde sinne in tyme to come, whilest it taketh away the occasion of sinnyng, terrifieth vs, and teacheth vs to beware. For veration gyueth vnderstandyng, and he which hath once tasted of the Rodde, is afeard to come vnto it agayne. Yea it maketh a man hum-

Nothing is more perilous then the prosperitie of this world.

bly acknowledge, and bewayle his offences. Wherupon the Lord sayeth: I chastise thee, least thou shouldest seme giltlesse in thyne owne conceipt. And agayn as Hieremie saith: Thou hast chastysed me (O Lord) and I am become skilfull thereby. Finally, such chastisement disposeth a man to greater delight in his iourney, and (if it be patiently borne) it obtayneth great reward in the heauenly kingdom. And therfore it is that God doth manifoldly chastise and correcte the elect in this lyfe, yea he doeth reproue and amend them as he sayth: Those whome I loue I chastise and reproue them. Whereby it may playnely appeare, that suche as God doeth not punishe in this worlde, but suffereth them to wander vntouched, yea and doeth prosper them in this worldly prosperitie, although they be replenished with many excedyng great vices, and suffreth them to clyme aloft, and to lyue Lordlyke at theyr pleasure: they are not of the electe number but of the reprobate. For it is written: All they which haue bene faythfull and pleased God, haue passed by many troubles. And the Psalmist sayeth: manifolde are the tribulations of the iust. And therefore though the reprobate be not chastised of God with a fatherly correction, that is for theyr desertes. Whereby they haue so incurred the wrathe and displeasure of God, that he vouchsafeth not to correcte them in this lyfe, but lettes them remayne vnto eternall tormentes in hell fyre.

Iud. 8.
Psal. 30.

And therefore the Psalmyst sayeth: of the reprobate and vnthankefull sorte: I haue let them lose euen accordyng to the desires of theyr hartes, and they shall wander in their owne inuentions.

Psal. 80.

To conclude, the holy Prophettes semyng (with the imperfecte) to wonder at thys temporall prosperitie of the wycked, and the manyfolde afflictions of the iust, did thus talke with the Lord saying: O Lord thou arte iust if I argue with thee, yet neuertheleſſe I wil speak iustly vnto thee.

Hier. 12.

Wherefore doeth the wicked prosper in his wayes? and it is well with all them that conspire agaynst thee? And a-

nother

nother sayeth: wherfore doe the wicked lyue? they are rayſed vp on high, and repleniſhed with riches, and the ſkourge of God toucheth them not. Yea surely suche as are yet vnperfecte, are wonte to meruayle hereat, and are (in maner) withdrawen or turned backe from seruyng of God, whyleſt they behold them selues afflicted. But such as are perfect, doe neyther wonder so, nor are moued, knowyng well enough that GOD (for the causes before rehearced, and for other secrete causes knowne to hys diuyne maieſtie) doeth afflicte and ſkourge the electe, and leaueth the reprobate vnpunyſhed. And therefore (welbeloued) I wryte these things to make thee warie and watchfull, and to the end thou mayeſt bee afeard to bee accompted amongeſt the reprobate, if thou fynde thy selfe infinitely prospered, ſinning vnpunniſhed, ſuffring none aduerſitie, glorying in corporal commodities, liuyng after thine own luſt, pleaſing men, & prayſed, extolled, and magnified in this world. For the Pſalmyſt sayth: God hath broken in ſunder the bones of them which pleaſe men. They are confounded bicauſe God hath forſaken them. And is not this a horrible saying & a terrible worde? But the Apoſtle witneſſeth the ſame saying: If I ſhuld yet pleaſe men, I ſhould not be the ſeruant of God. Yea our ſauiour him ſelf sayth: woe be vnto you when men bleſſe you and ſpeak wel of you. Wherupō Auguſtine anſwereth: This world is more dangerous when it ſæmeth mylde and flattering, then when it is troubleſome. And is more to be taken hæde of whē it entyſeth it ſelf to be lyked and eſtæmed, then when it forewarneth and enforceth it ſelfe to be contempned and ſet lyghte by. And according to Gregories opinion, God chuſeth them whom the world forſaketh. And therevpon the Apoſtle sayde agayne: Take hæde and marke your vocation (brethren) for there are not many wiſe men (according to fleſh and bloud) nor many mightie, nor many noble & worthie amongſt you. But God hath choſen thoſe which ſæmed fooliſh & poore to the worlde, that he may confound and ouerthrow therby these worldly wyſe men. And he hath choſen the weakelinges

Iob. 12.

Pſal. 24.

Gala. 1.

Luc. 6.

1. Cor. 1.

of

of this worlde, that hee may thereby confounde the stronge and mightie. And behold he hath chosen the vnable and contemptible things of the worlde. Wherefore (my dearely beloued) let it not delighte thee to lyue and be conuersaunte amongest the mightie and rich potentates of this world, nor to kepe company with the carnall and dreadlesse wightes, but alwayes associate thy selfe with the better sorte and best learned, that thou mayest profitte in wysedome and vertue. Least thou be dampned togither with this world, and so lese thy lotte and herytage amongest the elect. For if thou wilt beleeue Hierome, he will tell thee that of a thousande ryche and mightie men, skarce one is founde fit or worthie for the kingdome of God. Therefore pray thou vnto God that hee vouchsafe so to punyshe and correct thee presently, that thou be not condempned hereafter perpetually. For thou arte not better then was Hieremie which was sanctified in hys mothers wombe. And yet he sayeth: correct me (O Lord) but in thy iudgement and not in thy furie, least thou bring me to nothing. For as the Apostle testifyeth: If we be without correction & disciplyne, we are no sonnes but bastards. Wherefore thinke nothing more hurtefull, then to abyde amongest the vnfearefull, vayne, and wicked company, nor on that other syde thinke nothing more holesome then to remayne amongest the godly, feareful, and deuout sort. For follow thou reason, and not affection.

Hebr. 12.

He which auoydeth not the least offences, shall fall ofte tymes into the greatest

If thou holde not thy selfe instantly in the feare of God, thy house will quickly be ouerthrowen and subuerted. For the feare of God doeth drawe backe from sinne. And therevpon Salomon sayde: He which feareth God doeth neglect nothing. Then he holdeth him self in the feare of God which instantly and vncessantly is careful least he shuld offend him. Or least he should sinne and incurre the daunger of dampnation. Now by this house in this portion of scripture mencyoned, is ment our harte wherein we dwell and abyde by cogitations and afflictions. And this house is some subuerted and ouerthrowen by falling into the most greeuous and odyous

ous sorte of sinnes and offences. Whereby all grace & mercie is taken away, and the sinner doth spiritually dye therein, vnlesse he conuerte vnto the feare of God. Whereby it appeareth consequently, that he shall hardlye eschue and auoyde these grieuous and greatest offences, which doeth not dayly accustome him selfe to eschue the least faults & transgressions. For the common custome of triflyng faultes and misdeedes, doe bryng with them, the fallyng vnto greater enormities. Since the least doe dispose and (as it were) prepare a man vnto the greatest. Yea they take away the feruentnesse of charitie, and doe hynder and let the increase of grace in vs. Whereupon the holy fathers affyrme: He that is negligent in small things, doth by a little and a little fall and slyde away altogither. So that (my singularly beloued) if thou wilt continue in the state of health, grace, and charitie, (that is to say, out of all grieuous sin, and cause of dampnation) doe not onely be diligent to auoyd the greatest offences but the least also. For otherwyse thy fruites are deade before the face of God. Whose voice whē the sheepe heareth not, he strayeth and wandereth. Now it is a grieuous sinne and offence more to cleaue and stick vnto, to be more delighted and affected, in the create, frayle, and vayn things of this world, then God him selfe. Wherupon Hierome sayeth: A mynd dedicated vnto God should as well beware of the least as of the greatest offences. Knowing that accompt must bee rendered of euery idle word. And therefore Gregorie sayth: He that taketh not heede of the least, falleth into the greatest offences. Then such as doe dayly follow vanities, laughyng, bablyng, sportyng, dallying, wanderyng here and there, and accustomyng them selues to all lightnesse, and in the meane whyle doe very seldome or neuer repent or amend, how can they chose but become culpable also of greater enormities? Therefore let no man coye, flatter, neglect, nor beguyle him selfe. But the better to auoyd and eschue these snares of the diuill, these knottes of temptation, as slouth and negligence, yea and the better to proceede and increase in godnesse, and

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in all vertue and grace, it is greatly auayleable to haue a faythfull, godly, wary, expert, iust, wyse, and entyre familier friend. Vnto whom a man may be bolde to lay opē boldly all his secrets, doubtes, and scrupules. And by whose godly aduyce, he may be instructed, kindled by his exhortations, and helped by his assistant prayers. For the frendship of such being founded on godlinesse and honestie, is of great force and efficacye before God. Wherevpon the auncient fathers sayde: that the fraudes and temptations of the diuill are by no worldly meanes more repulsed nor defended, then by the societie of a zealous friende vnto whom a man may laye open his harte and mynde. Least the power of the diuil being secretly shutte therein, doe infecte and vtterly distroy it.

Eccle. 6. And therevpon it is written: A faythfull friend is a strong protection. And he which hath founde such an one, hath a great treasure. There is no comparison to a faythful friend, neyther can the weight of Gold nor siluer counterpeyse hys fayth. A faythfull friend is a medicyne of lyfe and immortalitie, and suche as feare the Lorde shall fynde suche friendes.

And in another place hee sayeth: Blessed is hee which fyndeth a faythfull friende. For since man is naturally a lyEccle 35. uing creature which desireth company, it is naturall (say the Philosophers) that he should be helped. And since man is not a good iudge ouer him selfe, it is expedyent that hee open his griefe and conscyence to some other more mete to iudge thereof. Therefore harken vnto counsell, and bee not ruled by thyne owne sensuall appetyte. But endeuour thy selfe to eschue all familyaritie & societie of wanton worldlings, for that is greatly hurtfull to thy soule.

It is good to pray and sing Psalmes. God is a spirite (as it is written in the fourth Chapiter of John) and they which worship him must worshippe hym in spiryte and truth.

And although wee ought deuoutly and carefully with all reuerence to performe and execute all the workes of God

Hiere. 48. (for hée is accursed which doth the worke of God negligently

ly) yet those actions of vertues which are immedyately(and without any interim) done and exercysed about God, ought to be done and exercysed with a greater reuerence and singular zeale. Now prayer, singing of Psalmes, and adminystring of sacramentes are actions of vertue pertayning vnto Gods honor. And therefore they are to be executed with all diligence and perfection. Wherevnto first is requyred the obseruation and kéeping of the diuyne preceptes. For it is written: Hee that declineth his eare least hee should heare Gods law, hys prayer is execrable. And agayn: Cursed are they which declyne from thy commaundements. Therfore first the conuersation must be made conformable vnto the prayer, and nerte the harte must be vnyted vnto God by often prowfe and continuall attentyuenesse. For of suche as are backewarde and doe not attende, the Lorde spake by Esaye saying: This people honoreth me with their lippes, but their harte is farre from mée. And the wyse man sayde: Before prayer, prepare thyne harte and soule, and be not lyke vnto a man which tempteth God. Therefore attentiuenesse is chiefly necessarie, and ought to be alwayes in the begynnyng of prayer and singyng of Psalmes. For the vertue of eche good beginning doeth shyne in as muche as followeth, and the latter ende followeth vertuously by guyde of a good beginning. Esai.29. Eccle.18.

Furthermore, for as much as there are thrée sundry effects in prayer, (that is) acceptation with God, obtayning of that we craue, and a certayne swéete refection of mynde which he féeleth that prayeth, the before named attentiuenesse shal be sufficient to the former two of these affectes. But vnto the third, there is requisite a continuall and mightie attentyuenesse. For according to Basilles wordes. Euen as the taste of the mouth doth discerne and taste euerie morsell or péece of the bodily sustenaunce, whilest it cheweth and gnaweth it, euen so the inwarde taste of the soule oughte in prayer and singyng of Psalmes to marke and taste the sence of euerye worde and sentence. And that

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the forenamed actions and dueties may be perfectly discharged and executed, there is required a great warynesse and watchfulnesse of harte, and an affectionate recollection or repitition of mynde towardes God. And therefore some haue thought no labour nor payne comparable vnto hartie prayer. But such prayer and singing of Psalmes is of great (and exceedyng great) efficatie towardes the obtayning at Gods handes of all things which we doe healthfully requyre. And therevpon Christ sayd: True worshippers and prayers, shal worship and pray to the father in spirit and veritie. And Basille sayeth: the diuyne helpe is to be craued, not slackly, nor with a mynde wandring here and there, for suche an one shall not onely fayle to obtayne, but further shall styrre and prouoke God to anger. For it is requisite in tyme of prayer to behaue our selues purely, and stoutly. Stoutly, that wee may reuerently and ioyfully attend the Lord our God. Not sloughfully nor slæpily gaping and yawning, neither whisperyng and muttering, and cutting of our words in the middest, but with a stout and couragious sounde (as best becommeth) let vs pronounce our desires before the holy Ghost. Then purely also, that we thinke vpon none other thing but the Psalme or prayer which wee sing or say. For the holye ghost will not acceptably receyue that which is profered, if we neglecte that which is due vnto him. And pray not nor sing not ouer hastily. In prayying and singing of Psalms we haue two especiall things to marke and attend. That is our owne myserie, and Gods mercie. To the ende that by the consideration of our owne myserie, imperfection, frayltie, and malice, we may be prouoked vnto true humilitie. And by the consideration of Gods mercy, goodnesse, and loue, we may be induced to a feruēt desire to be vnited with him. And so the actions before rehearced may procēde of charitie and true humilitie, and all vayne chaunting may bee auoyded. Yea and that wee may desire to please God onely, and bee more delighted in the sence, then in the gallantnesse of the wordes, and more in deuotion, then in warblyng with the

voyce,

voyce, least we commit any wanton gesture or action.

For Augustine sayeth: whensoeuer it happeneth that I am more delyghted with the musicke, then with the effect of the wordes that are sung, I confesse (sayeth he) that I doe offend grieuously. And agayne: the barkyng of Dogges, the bleating of Cattell, and the gruntyng of Swyne, doeth more please God, then the chauntyng of wanton and ryotous Priestes. For what preuayleth the noyse of the lippes when the harte is dombe? And euen as a voyce without tunableneſſe doeth seeme lyke the gruntyng of swyne, so beyng vsed without deuotion it is worse then the bleating of Calues. Wherfore let our prayers and deuotiõs be sung or sayde distinctly, with a due reuerence, attentiueneſſe, and affection. And in a meete place and tyme conuenient. Without bablyng of thinges impertinent. Without whisperyng and pratyng, and without dissolute laughing. It is written for our instruction, in the first Chapiter of Ecclesiast. O vanitie of vanities, and all is vanitie. I haue seene (sayeth hee) all thinges that are vnder the Sunne, and beholde all is but vanitie and veration of the mynde. Tell me then (sayde a holy father) what seest thou? I see (answered another) men saylyng with a prosperous wynde, whom the calmeneſſe of the Sea, the brightneſſe and clearenesse of the ayre, & the sweete breath of the pleasant wyndes doe much delight. I see also sundrie folke banqueting and makyng mery in the Shippe, leapyng and reioysing with all kynde of Musicke and melodie, yea euen the fishes of the Sea doe flocke and gather about them for the encreaſe of their delighte. Seemeth not this a great and most desirable felicitie? but pronounce not thy sentence ouer hastily. Rather tell mee what seest thou follow these thinges? I (see sayeth hee) the heauens skoule and ware cloudye. Yea the sodayne and vehement blastes of the wyndes doe ouercast the Skyes with mistes, the Sea is troubled and tossed, and (alasse at the laste) I see the Shippe with them that sayled therein swallowed vp in the roaryng waues. Alasse what was it that I so pray-

Examples of the vanitie of the world.

sed? What a huge calamitie doeth presently followe so shorte a prosperitie? And another demaunded in lyke sorte what seest thou? And it was answeared: I see Marchauntmen bringyng home with them Cartes and Camelles laden with most precious marchandise. Which come forwards merily and ioyfully, hopyng for greate gayne and a good market. And their prosperitie seemeth great. But what followeth? I see (sayd he agayne) an army of Soldiers sodainly rushyng all at once vpon these Marchauntes, and hauing amased them with the sodayne assaulte, they spoyle them, putte them to flyght, and kyll them most myserablye. Oh what infinyte myseries doe sodaynly follow a little myrth? Some man beholdyng thys world, doth seeme to see an house aboundantly replenyshed with all kynde of ryches and furnyture, and the maister of the householde reioysing in hys children, hys great family, his great herdes of beastes, hys full barnes, and all other delights. And this seemeth a great felicitie. But is not this true there with that the more a ryche man possesse, the more he is vexed with cares? And although he alone doe beare the burthen of his carefulnes, yet that which hee hath skraped togither with suche payne, doeth much more profitte others then hym selfe. For he feareth least they should diminyshe when they are gotten, he feareth the violence of the mightie, and suspecteth the faythfulnesse of hys seruauntes. Another seemeth to see by the worlde a solempne maryage prepared, wherein there is great pompe and tryumphe. And that seemeth a wonderfull good thyng, because mankinde is therby preserued without any iniurie done to shamefastnesse, and the wedded parties are knitte togither with the bondes of loue. But howe rare a thing is it to see maryed folkes agree? Howe great carefulnesse doeth followe maryage? What paynes are there taken in bringyng vp of the children? And in necessarie prouision for the house? Howe many causes and quarelles of suspition and dissention doe dayly growe betweene the man and the wyfe? What infinyte dreades of perylles

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doe inuade them both, leaste enimyes should distroy them? Some haue lykened this worlde vnto a shole replenyshed with learned studyents, wherein the greatest parte of all are bent vnto sundrie good faculties and sciences. And this similitude would seeme to be more pleasant then the rest, because they are altogither occupied in wisedome. But in very deed these foolish wayfaring men or trauaylers which are so curiously occuppyed in searching the misteries of things created, doe in the meane tyme forgette God theyr Creator, and neglect the execution of that which pertayneth vnto saluation. And theyr conuersation doeth well witnesse that they are most wretched of all others, since nothing is more vain nor more thryftelesse then theyr curyositie. Yea their end is moste vnhappie, since commonly at the tyme of their death they are frustrate of the hope of saluation, whose lyfe and tyme of health dyd neglecte to walke in the pathe of the ryght way to the same.

For surely such are of all others moste vaynely occuppyed, as omitte those things which God requireth at their hands, and without the which they can not bee saued. And are not continually occuppyed in the same, but rather setting aside all feare of God, doe busie them selues in such toyes as God doeth not requyre at their handes, and as rather hynder then further their saluation. And they are worthily reputed of God and man, bycause they preferre the delightes and prosperities which they synde by the way, before the greate felicitie and blessednesse of the kingdome prepared. Cleauing rather to thyngs present, then to the ioyes to come. How commeth it to passe (sayeth Hieremias in his eleuenth Chapiter) that my beloued hath committed many leude partes in my house?

Sayeth Paule in his seconde Chapiter to the Romaynes: Since it commeth to passe, that the people & nations which haue not the lawe, doe yet fulfill that which the lawe commaundeth, they become a law vnto thē selues. Now to ẏ end that ẏ confusion, vyleneſſe, and peruersenesse of Christians, The opinion of certayne Philosophers touching the contempt of the world.

may the more plainely appeare, I will a little touche howe much the Philosophers (being guided onely by naturall reason) haue abhorred such vile and leude conuersation. Plato sayeth: It is not the parte of a Philosopher to studie about the pleasures & delightes of meat, drinke, & venerie. A Philosopher doth think it dishonor to be brauely apparelled or decked, & is content with suche clothing as may serue his necessarie vse. A Philosophers intention is not about ỹ body, but furthest from it, and is wholly occupyed about consideration of the soule. The mynde and soule of the Phylosopher doth dispise and disdayne the bodye, and flyeth from it, that it selfe may bee wholly occupyed in and about it selfe. For out of our bodyes procede thousandes of impediments vnto contemplation, whilest we are busied for the necessarie sustentation therof. A Philosophers meditation, is the losyng and separation of the mynd from the bodie. It is a rediculous thyng for a man that all his lyfe tyme dyd prepare hym selfe vnto death, if then when it commeth, hee bee troubled or molested therewith. If thou perceyue any man to shrynke at death when it commeth, say boldlye hee was no Phylosopher. As often as the mynde or soule is allured by the bodye vnto these worldely and chaungeable thynges, it is seduced and sore troubled. But as often as the mynde or soule is exercysed by it selfe in speculation, it is straight wayes transferred into sinceritie and immortalitie.

The bodie and the mynde beyng both in one, nature doth yet commaund the bodie to be governed, to serue, and to bee subiecte. But it commaundeth the mynde or soule to rule and beare dominion. True Philosophers doe abstayne from all things that are corporal, & are not greedy louers of mony and riches. These sentences Plato affirmed. Now Socrates (by Saint Hieromes testimony) dyd vtterly contempne ryches. Diogenes forsaking all these worldly pompes, dyd chuse to lyue in hys Tunne. Tullye and Seneca haue written moste sharpely and bitterly agaynste the loue of

riches

ryches and voluptuousnesse. Then if these men being onely enduced by naturall reason, and onely for the attayning of naturall felicitie and scyence, did thus contempne all vyces, and ledde such a strickt and hard lyfe, of how great condempnation are Christians culpable, which being instructed with the doctryne of the gospell and very lawe of God, to whom the onely begotten sonne of God him self did personally come, and made him selfe an example for them, are not yet ashamed to lead a wanton, vayne, and delycate lyfe, are blotted and blemished with carnall markes, cleaue fast vnto the worlde, forget heauenly things, and are not dilygent and carefull to honour God with all their hartes? But my beloued: be not thou lykened nor conformed vnto suche vnworthie men. Rather follow the fotesteppes of the holy fathers that thou mayest be able to please thy Creator, and to offer vnto him the floure of thy youth, whilest it doth yet florysshe and sproute. The which wil be vnto hym most pleasaunt and acceptable. As Gregorie witnesseth saying: in that age that mans heare is yellow, his eyes glistering lyke christall, his face freshe as the Rose, his sound health encreaseth his strength and force, his yong and lustie yeares promise long continuance vpon earth, whilest reason and the sences are quicke, whilest the hearing is more readie, ỹ sight quicker, the gate vpright, the countenance lonely, and the body lustie, they which in this age (sayeth he) doe rule and master them selues, and doe associate & acquaynte them selues with God, they may expect and hope for the reward of the blessed Apostle and Euangelist John.

Wherevpon Hierome sayeth: it is good for a man when he hath borne the yoke from his youth vpwardes. Therefore (welbeloued) doe not forestow thy conuersion vnto the Lord, neyther defer from day to day, least his wrath come sodainly vpon thee. Offer thy selfe wholly to God, and he will wholly bestow him selfe vpon thee. Be thou of a right magnanimytie, and put thy hand vnto the strongest & stoutest trauayles. Fight lyke a good Soldier agaynst the enimyes of the soule.

For he shall not bee crowned with glorie which hath not maistred the proudest. The creator of all thinges which is aboue all things, the highest and most blessed God, vouchsafe to giue thee all these thinges, for his vnmeasured goodnesse, and for the aduauncement of his honor & glorie. Amen.

Of the vanitie & wretchednesse of this presēt lyfe.

Salomon in the xxix. of his Prouerbes sayeth: Our dayes are as woundes vpon the earth, and yet there is no death. And Augustine in his thirteenth booke and tenth Chapiter De ciuitate dei, sayeth: From the tyme that any man begynneth to be in this mortall bodye, hee doeth incessauntly trauayle to dye. For thereunto tendeth all his mutabilitie in all hys lyfe (if it may bee called lyfe) that hee lyueth to that ende that death may come. For all men are nærer vnto death after a yeare finished, then they were before it begonne, to morrowe, then to day, to daye, then yesterday, and euen anon, then now.

For all the while we lyue, some little space of our lyfe is taken away. And that which remayneth doth dayly become lesse and lesse. So that the whole course of this our lyfe, is nothyng els but a recourse vnto death. And in this course no man is suffred to stay nor to linger and goe softelyer then his fellowes. But all men are drouen on with equal steps and paces, and are all conceyued alyke to their ende. Neyther doeth he which dyeth soonest, passe ouer the day faster then an other whose lyfe lasted longer. But hauyng eche of them equall momentes and tymes to passe ouer equallye, that one had hys ende and determinate tyme set nearer, and that other further of.

For it is one thing to haue lyued longer, and another thyng to haue gone or procæded slower or quicker.

And therfore whosoeuer doth the longer linger his dayes before he dye, he went notwithstanding neuer the more slowly, but he had the longer iourney to performe. Yea and if it should be accompted that a man doth begin to dye (I meane to bee dead in dæde) from the fyrst moment that death claymed hys ryghte in thys our exyle, (whych is euen from

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our ſwadlyng cloutes) then all this lingryng and detracting of tyme, ſhould in accompt be no tyme at all. For what other thyng doe we accomplyſh in our dayes, houres, momentes, and tymes, then that thys lyfe beyng conſumate, death (which all that whyle was in hande) may be fulfilled. Of theſe things Auguſtyne ſpeaketh largely in the Chapiter before rehearſed, and the Chapiter next following. But of the infinyte euilles and myſeries of thys preſent lyfe, he treateth more playnely in hys xx. booke and xx. Chapiter of the ſame worke ſaying: As touching our firſt originall beginnyng, all mankynde was in damnable eſtate as well witneſſeth thys our lyfe (if it be a lyfe) ſo full of ſuch and ſo exceedyng great euilles. For what els betokeneth the horrible depth of our ignorance, from whence all errour ſpryngeth? the which dyd receyue all Adams chyldren into a darkeſome corner, ſo that a man can not from it be delyuered without payne, ſorowe, and dread? yea the inordynate loue which we beare to ſo many thynges giltye of vanitie, whereon ſo many cares doe ryſe, ſo many perturbations, ſo many languyſhings, feares, madneſſe, ioyes, dyſcords, contentions, warres, treaſons, wrathes, enimities, fraudes, theftes, ſpoyles, ryottes, and prides, do ſufficiently bewray our miſerie & damnable eſtate. Furthermore, Auguſtine in his booke entituled De miſeria mundi, doth plainly treat ſaying: Take hæd to thy ſelf leaſt being wrapped in the ſnares of ỹ diuill, thou become a pray to ỹ hũter which rãgeth and ſæketh whom he may deuour. For this lyfe is fugityue and vntruſtie, ſince it doth not performe faithful dealing, no not to the louers therof. Yea euen from the beginning of the world it hath deceyued all ſuch as put their truſt therin. And all ſuch as haue wrapped thẽ ſelues therein, it hath beguiled. And ſo it hath ſhewed it ſelf vncertain to all men, ỹ it might proue it ſelfe a lyer vnto all men. For beholde the worlde which we ſo much loue & eſtéeme, doth paſſe ouer & fly away. And yet we follow it flying ſo frõ vs, through a blynd mynd of carnal cõcupiſcẽce, & cleaue faſt vnto it whileſt it falleth.

So that beyng vnable to hold it vp falling, we fall with it percompany. Yea is not this our lyfe lyke vnto death, since therin doe abound so many dolors, lamentations, sighes, and so great miseries: one man being græued w̄ losse cryeth out. Another cōtinually bewayleth the barenneſſe of his ground. One lamenteth the death of his friend, & another sitteth sadly being ouerwhelmed in pouertie. So ẏ there is much tribulation from ẏ time ẏ man commeth into this world. Yea his first voice or sound doth shew infirmitie. He is borne an infant, & straight way cryeth out. He can not yet speake, & neuertheleſſe he is ẏ Prophet of his own calamitie. His teares are witneſſe of his miserie, paine, & dread, ẏ is to come. Whē he is growen a little, he beginneth to hunger, thirſt, & to bee weary. To conclude, man hath alwayes two sundry tormēts which (by turnes) doe vexe him continually. The which are: feare & sorow. If A man be well, he feareth, & if he be euil at eaſe he sorroweth. What is he whom the prosperitie of thys world hath not deceiued: Or who is it ẏ hath not ben græued with ẏ aduerſitie therof: thē behold man what great afflictions thou doeſt ſuffer in this world, which thou so much eſteemeſt. Wherin (in very dæd) there are nothing but falſe & deceiptful voluptuouſnes, & true (yea vndoubted) calamitie. No ſafetie of myrth and ioye, but a tormentyng feare, a grædie couetouſneſſe, and a fruitleſſe lamentation. And who is he which can number or accoumpt all the euilles and diſcommodities of this lyfe: For to ouerpaſſe with ſcilence thoſe euilles which doe commonly oppreſſe all men (that is to say ſecret ſorowes, and eſpeciall griefes whereof all men may fynde them ſelues giltie) let a man but call to mynde what euylles hee hath both ſuſtayned and committed from hys youth vpwardes, let him but ſet before hys eyes the tymes paſſed, and diligently conſider howe many vayne labours he hath vndertakē, how often he hath ſwet in vain for ẏ loue of this wretched world.

How often he hath founde deceyptfull iſſues of hys moſt earneſte trauayles, and let hym then ponder that after

long

long troubles he hath yet obteyned no rest, and he shal quickly know what accoumpt is to be made of this world.
O myserable man then what doest thou, or whether goest thou? whiles thou art in this world, thou doest but iust and ronne in a Tyltyearde. Wherein thou findest an enemie which is to strong for thée, whome thou neyther canst sée nor yet escape from him. He entyseth thée with tryflyng toyes, thereby to robbe and despoyle thée of the ioyes of heauen. Yea and thereby to put into thée, the very tormentes of hell. His lackye lyeth close hidden in the way, couered with earth which is the diuells concubyne and lemman. The enimy of mankynde doth behold the manners and naturall enclynacions of euery man, and vnto what vyce they be most prone, & those he setteth before theyr faces, which may most aptly allure and betray theyr myndes. And whiles he maketh them gaze at the gaynes of glystryng gold, they neuer sée the perill of theyr perdicion, but lyke fooles being deceiued with the delightes, which they sée and carnally doe loue, they neuer marke how they fall hedlong into damnacion. And bicause all men are voyde of vnderstandinge, they perishe perpetually. Wherefore if the world doe please and delight thée, beware the deceyptfulnesse thereof. Remember that as Salomon sayeth: Lamentacion and dolor do come in the ende of ioyes and merymentes. For all mans pleasantnesse is bytter and sowre in the ende. When a man reioyseth in the world he reioyseth not in God. Iacob. 14.

But yet alas how many ther be which reioyse in the world, & neuer reioyse in God? To reioyse in the worlde, is to boast, tryumphe, and glory, in iniquitie, vanitie, ryches, honor, outwarde comlynesse, fylthy conuersacion, & vayne pastimes with vnfreutefull and leuds communicacion. Which is in effecte, to purchase sorowe and lamentacion. For no man can embrace Christ and the world bothe attones. Many men professing Christ, doe prayse him, loue him, and rendre thankes vnto him whiles they be in theyr worldly prosperitie. But if aduersitie light vpon them they curse & blaspheme him.

Such men serue god for profit and not for loue. Vnto whom the Lord God may iustly saye: For your owne benefit and commoditie you haue obserued my commaundementes, and not bicause you loued me with a pure entent. And wherefore doest thou extoll thy selfe in vanitie (O man) is not thy
Eccle. 10. body (as the Preacher sayth) dust and asshes? Art not thou thy selfe of earth, and shalt some be resolued againe into earth? Looke into the Sepulchres of the greatest Princes, and see if any other thing doe there remayne but bones and dust? And all this being thus, doest thou by so many errors make hast vnto hell, which hast bene enstructed in so many pathes to heauen by Christ him selfe? Why is that beloued which must be forsaken, and that neclected which may perpetually be enioyed? These sentences and many such lyke. Saint Augustine dothe moste deuoutely propounde in his bookes before named. And finally he wryteth in a certeyne Sermon saying: Attende and marke, O myserable Soule of sinfull Man, that horryble houre in which thou shalt depart from the body. Where as thou shalt presently beholde the wycked ministers of Sathan, the cursed diuills, the horryble dampned spirites, and the moste crewell roaryng Lyones, ranging and hunting about for theyr praye, which is thy sorowfull selfe. With the twynckling of an eye, the horryble places of eternall paynes shall apeare, the Chaos or confused heape of darkenesse, the horrour of mysery, the terrour and tremblyng dreade of sorowe, the quaking feare of horryble vysions, and of that moste horryble mansion, where ther is continuall wæpinge and gnashing of tæthe, gnawing of wormes, howling and crying, the lamentacions of them that mourne perpetually, and the voyce of such as crye, wo, wo, wo be vnto vs chyldren of Eue. When the wretched and vnhappy soule departing out of ỹ body shall heare these things and such lyke, or rather a thousand fold worse & worse then can be expressed, when it shall behold them and fæle them, then may it sensibly vnderstande, what exceding trembling dreade and terrour doth ensue of the loue and delightes conceyued

ceyued in this frayle, vnconstant, and most wretched worlde. But my beloued: doe thou forecast all these thinges, and suffre none of these admonicions to slyppe out of thy mynde. That thou mayest eschewe and eskape eternall payne and punishment, and atteyne vnto the ioyes which shall endure worlde without ende. Amen.

A LETTER WRYTTEN

by I. B. vnto his famyliar frende G. P. teaching remedies against the bytternesse of Death.

WHen I remember your request made vnto me at our last parting, which was, that I should wryte somewhat vnto you, either to ingender in you a meditacion of contented death, or at the least to diminish the desyre of long lyfe, I can not but much lyke and commend in you that disposition, wherby it appeareth your desyre and mynde is set not in the loue of things transitory, but in knowledge, and in that knowledge, which of all other is moste perfect and meete for a wyse man: For if that be worth the learning that is necessary, and that for euery age, degree, and sexe, all creatures must necessarily dye, and no man of reason dyeth better, and more lyke a man, then he that hathe learned the Science thereof. And if that knowledge be worth the learning, whereof commeth certeyne and great commoditie, none can be compared with the Scyence of well dying, the fruite whereof is comfort, and lyfe neuer endynge.

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And as this knowledge is most perfect & worthie learninge, so haue you taken a verye meete and conuenient tyme for the atteyninge of it, which is youth the flower of your age, hauing in it selfe strengthe and habilitie to learne any Scyence, and leaning tyme to practise that is well learned. For as none other science profitable (being lyberall) is sodenly learned, neither is it enough to byd a man though he be wytty, sodenly to drawe a figure in Geometrie, make a propozcion by Arithmiticke, be a good soldier, ingenier or other lyke, (for he may say he lacketh tyme, teaching, and exercise to atteyne such knowledge,) euen so is the science of dying wel, to be learnid with tyme, meditacion, and exercise. And who so sayth to a sicke man not practised herein, be content to dye, & forgo this mortal life, may here of him againe I know, what it is to lyue by experience, but to dye I haue not learned, and the lesson is not so easie as you thinke it. Wherein if many would dw, as you seeme to meane, that is, to learne to dye when they may best lyue, they should bothe lyue more quiet, and dye better contented.

And now somewhat to satisfie your desyre, and to entre into this treatie, which I entende not to make longe, I wyl kepe this ordre, Fyrst to shew that vnto a Christian man, Death is not to be fledde, but rather to be desyred, or at the least well to be taken, no plague, but benefyt, no losse, but gayne. Nert I will shewe what the lettes and causes be that make vs iudge otherwise. And thirdly tell how those lettes may be remoued, and our opinion somewhat changed, to thincke of Death and lyfe as they are without preiudice that men commonly bringe with them. To the heathen not knowing GOD, nor the vertue of the lyfe to come, the first parte, that Death is not to be fledde, shonnid, and terrible, is a lesson harde, or rather vnpossible to be taught. For lyfe being good as all men thinke, and of it selfe it is, no man can willingly leaue the good, but for the better, for otherwise he shall thinke him selfe, to make suche a bargaine, as the Poete sayth, Glaucus made with Diomedes, & change gold

for copper. And bicause the heathen knowe not the better (which knowledge is learned onely in Christes schole) none of their bookes though they wrote, many of the contempt of Death, with fayre and glorious wordes, could make either themselues or their heires with right iudgement content to dye, if they might liue, to leaue preset life which thei thought good and were content with, for an other to come, whereof their knowledge was none or doubtfull and vncertayne.

And therefore a Philosoper emong the reste most learned, sayde, of all thinges dredefull most dreadfull is Death. Aristo.

And the excelent Oratour, who in health and wealth spake lyke a whole man, and as a man learnid, perswaded other, being for a tyme banished, was him self without all comfort. And when he drewe towardes death, perceued he had sayde more then he could iustifie, and performe in him selfe. Cicero.

In lyke case was the Emperour for wisedome so much renowmed, who approching nære to death, and speaking as he founde cause by proufe, and tryall, and not as he before had vaynely thought, sayde, he was troubled with the feare of Death, bicause he knewe not whether he should goe, nor what the gods immortall (for so he termid them) had determined of him, vnto whome he recommendid him selfe with this doubt, that if they had appoynted any good of him, they should then shew it. M. Aurelius.

These thre examples of the best, with other able to fill a great volume, doe well shewe that the heathen were not learned in this sciẽce, and much lesse mete to be scholemaisters and teachers to them that will rightly learne it, and therefore I intende not to vse their examples, though they make a faire muster, which when I see other men do in this argument, wryting vnto a christian reader, I thinke they doe not wel remember what is mete for the argument they take in hande, and for the person to whome they wryte.

But as to the heathen the ende of lyfe & being, is and (for causes aforesayd) must be dreadfull, so vnto a christian man it neither is nor should seeme so, vnto whom death is ẏ begin-

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naig of lyfe, the gate of blysse, the ende of sorow and mortal greefe. Whereof he is not onely informed by coniecture lyke to be true, but assured by promise of him ẏ can be all thinges fauing false, so that a scholer of Christe should rather doubt whether the Sunne shyne by daye, or whether he fele being awaked, then whether the promises made thereof be assured or no.

Then if it be so that Death endeth all sorow, payne, misery, and trauayle, and setteth vs in place of solace, comfort, blysse, and quiet, and that such, as neither hath enterlacing of the contrary, nor ende of it selfe, Who is sorye to make this change, but he that beleueth not how good it is, and how well made, or how shall we thinke he beleueth it to be good, and also true, who flyeth from it, when it is comminge towarde him, or would not haue it true in him selfe that he beleueth? Let him feare Deathe who hath not hard of Christe, to whome Christe hathe promised naught, desyrous neither to heare of him, to see him, nor to be with him, whome fantasie leadeth, vanitie pleaseth, lust ruleth, and the worlde blyndeth, seekinge for rest in trouble, for ioye in sorow, for ease in payne, for assuraunce, where nothinge is but flyttinge, for contentacion, where nothinge pleaseth longe.

But he that is a Citizen of Ierusalem, a souldier vnder Christes banner, armed with Fayth, shylded with Hope, strengthned with Charitie, who knoweth in whome he hath put his truste, and where he loketh for his mede, Such a one is content to vse this lyfe as his pilgrimage, contented if it be short, not offended if it be long, desyringe neyther the one nor the other, but still lokinge to his home, bearing with the rest, because he appoynteth his quiet ther. Vnto him (because Christ is lyfe) death can not be but gayne, because he findeth that he seeketh, and attayneth that he loueth, content to leaue the worlde which loued not him, or which he louid not, whose commodities if he sought, he founde nothing but either occasion to enuie them he should loue, or to stryue

with

with them, that would enioy them as well as him selfe, to be angry with them that kept him from the atteyning them, whome being men he should embrace. Yea though he hatid nor misused no man (which is harde in that cause to auoyd) yet louing the world and the commodities thereof, he found meanes whereby he was moued, to forget his iourny and the ende thereof, to make his Inne his home, to syt downe before his wayes ende, to turne his loue from the better to the worse, from heauen to earthe, from God to him selfe, or rather from and agaynste him selfe, to thinges vayne, which first would make him worse then they founde him; and afterward leaue him whan he began to loue thē, and leaue him in that euill estate they founde him not. So if the world doe vndoubtedly hurt them that loue it, and be but payne and trauayle to them that loue it not, bicause they haue no delite nor pleasure where they loue not, then followeth it, that loue is onely to be bestowed on God, and that man must desyre to be wher his loue is, for so nature moueth if the loue be true. And surely if ther be in vs the true charitie and loue of god, we can not be afrayde of that which bringeth vs to him, nor loathe to heare of that, without which we can not come to him. And if there were no more benefit in Death but that he maketh an ende of sinne, sithe sinne displeaseth God, and charitie willeth vs to loue that he loueth, and flee that he hateth, we can neither be afrayde nor ill content with deathe, which bringeth vs out of the occasion of sinne, and daunger thereby to displease God.

And although this seeme vnto many hard, and vnto some almost vnpossible, measuring all other by their owne foote, ẏ any man who may enioy lyfe should be cōtent or desirous to leue ẏ same, yet is it not only aproued most vndoubted & true by ẏ teching of scriptures, which no man can deny, but also by ẏ erāple of infinit martirs, wherof each coūtry hath had great nūbers, who hauing libertie to flye & therby to liue, inflamed only wͭ the fire of charitie & loue of god, were not only cōtēt to be taken, but offered thē selues for his sake, whom they louid,

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and that not onely men, in whome naturally courage is, but women and children, whose weake sere and tender age declared more playnely what true and hartie loue is able to worke, which as it brought Christ downe from heauen into earth, so being truely rooted in man it is able to draw him from earth into heauen, without respect had to him selfe, or any thing that is his.

And thus much spoken of the first parte doth now make the waye open to bring in the second, for it may be sayde, if there be any meanes to take away the feare of Death, and diminish the desire of lyfe, who should atteyne to the same so soone as christian men. And sith we be all of that number, howe commeth it then to passe that so fewe are contented to dye, and many so affrayde thereof, that neither them selues will thinke of it, nor willingly heare other speake of it. To the which question, although I might in fewe wordes aunswere, and say that there lacketh in vs that lyuely and perfect loue of God and the lyfe to come, which should be in vs and was in them of whome I spake. Yet to make this point more playne (for it is lesse to saye all then to touche eache parte of all) I finde three causes especiall that make men desirous to liue and lothe to dye.

1 The one is our weakenesse which seemeth to haue some excuse, bicause nature desireth the conseruacion of it selfe, & abhorreth dissolucion which both taketh away our being, and also bringeth with it great greefe and paynes, which men seeing in other and flying in them selfe, feare Deathe, whose seruants and messengers they are.

2 The second cause is, either the lacke or the small quantitie of fayth in vs, whereby we beleue not, or faintly beleue the meruailous promises of incomparable blysse promised by GOD vnto his faythfull, after this transitory and present lyfe.

3 But the greatest cause is the third, which is a loue and sweetenesse conceaued of this lyfe, the goods and commodyties of the same, wherewith who so is possessed, it can not

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be auoided, but vnto him the very remẽbrãce of death which taketh frõ him that he loueth, muſt be ſowr & bitter, as the ſcripture ſaith. To ſay ſomewhat to theſe thrée things which maketh lyfe ſwéet & death ſowr, is the third part of my matter, which I promiſed to entreate of.

And for the firſt, which is a naturall weaknes ingẽdering of it ſelfe the feare of death, we can not ſay it hath no power in vs mortal men, ſith Chriſt our patron being more thã man confeſſed to haue ſome fæling of it in him ſelfe. But if we cõſider ý he was weak to make vs ſtrong, who gaue the onſet, & made the conqueſt of death & weaknes, & that not for him ſelfe, but for vs, & in our nature, ſaying afterwarde to vs, be bolde & feare not, I haue made a conqueſt of the world, And ý he hath by taking on him our nature, meruelouſly ioyned & incorporated vs vnto him, ſo that by grace & participaciõ ý is true in vs, which by perfection of nature was true in him, thẽ fynde we that this weaknes remayneth not as before in his force, but is inforced & coũteruayled by a ſtrẽgth geuen vs beſides our ſelues, which bicauſe we ſhould firmely beleue, not to be imagined or onely in words, but true & in dædes, God hath ſhewed it by the example of thouſandes of his martirs, not flying as before is ſaid, but deſiring death, not fearing but contẽning it, triumphing in tormẽt, cõquering in weakenes, not ſaying, ſad & heauie is myne hart vntil death be paſt, but I deſire to be in the fæling to begin to lyue, ſwéete is the torture, colde is the fire, dul is the are, for what is ther in death dreadful vnto a faythfull & chriſtian man, is it the diſſolucion of the bodie? that a chriſtian man deſireth? who is able to ſay I long to be diſſolued: is it that death bringeth an ende of life & being heare? that is not much to him that knoweth he hath an other lyfe to come, in compariſon of which this is no lyfe but death, no ioy but ſorow, no eaſe but trauayle, no quiet but miſery. So that either there is in deade very ſmal & weake faith in vs to beleue gods promiſes infallibly made to all his. Or if we do aſſuredly beleue thẽ, the greateſt feare in that behalfe is paſt, for he that loſeth his lyfe temporall, fyndeth

eternal, goeth frō labour to rest, from ỹ sea into the hauen, frō weaknes to strength, from sicknes to health, from death to lyfe, from sinne to iustice, from sorow, heuines, & paine, to the place where there is no græfe nor sighinge, those former parts are then past. Let the heathen feare to dye, who may truely say, I know not whether I goe, nor what is ordeyned for me, to what ende the gods haue created me, whether it be good or no, who are borne in sin, & not new borne in holines, who haue neither teaching or knowledge of life, neither promis of the same. But a christiā man being taught ỹ death is the entre to lyfe, that he is ordeyned to lyue with Christ, created to be partaker of his glory, regenerat & sanctified by him with promis of blisse inestimable, if he after all this returne to the same loue of lyfe & feare of death ỹ is in ỹ gentil, what doth he then else, but practise to be come a gentil & heathen again, selling away his enheritāce for lesse then a messe of potage, and renoūcing his priuiledge whervnto he is singularly and especially called.

But as we haue sayd before, weaknes may be a great cause to make a man feare death, & lack of beleefe a greater, but yet are they not ỹ greatest, for perfect loue ouercōmeth weaknes increaseth & reuiueth faith, wher loue is whole & sounde, the rest is sone recouered, if it be lost, or increased if it be decayed. But if loue be either deuided betwene god & this world & lyfe present, or wholly trāslated frō god vnto things trāsitory, How should a man be content to parte frō ỹ he loueth, and seeke that he careth not for, sithe it is so true, saying, ỹ where the man loueth, he lyueth, and vnpossible is it, that who so is delited here & possessed with the loue of this lyfe, should willingly heare of death, which can onely be welcome to them, that therby desire to be with Christ, whom they loue better then thēselues or this lyfe, & so can be cōtent to leaue ỹ good for ỹ better, their welbeloued for the best beloued, or ỹ they estēme light they entirely and tenderly loue: For if it be asked what is the thing of such force ỹ is able to make a man content to forsake his goods, his liuing, him selfe and his life if we will answere truely and in fewe words, we must say

it is loue & nothing else, which wher so euer it be fastned maketh al other things seme nothing in cõparison of ẏ it lyketh.

And herein to vse some exãples, it was none other thing ẏ made the Philosopher cast himselfe into the burning fire of Aetna, noꝛ the Romain getleman on hoꝛse backe to leape in wher ẏ earth gaped, ẏ young man after ẏ reading of Platoes booke, to bꝛeak his neck, So many captains & souldiers wyllingly & wittingly to goe to their death, but loue: They loued somthing better then lyfe, the wyseſt their coũtry and frendes whome they would pꝛeserue, thother fame, and as they called it immoꝛtalitie, the lightest vayne estimacion & glozy, but euery one somwhat wherewith they were ledde.

Sith thẽ loue is of such foꝛce, as ẏ same is able to bereue a man not only of his gods & treasure, but also of his lyfe and that by his owne will and cõsent, the right waye to learne cõtentidly to receaue death when god sendeth it, is to learne to employ wel & fasten our loue wher it should be & is due, that is vppõ god, and the lyfe to come, louing that onely foꝛ it selfe, and other things so much and so farre, as we neither change noꝛ remoue ẏ out of his place, which lesson if it be not onely beleued but pꝛactised, maketh the lyfe godly and comfoꝛtable, and ẏ death easy. And who so euer marieth him to the loue of the woꝛld, following ẏ desires thereof, and making the desyꝛes of it his delight, ẏ man may speake boldly of death vntil it come. But when he shal stand vpon his gard to receue ẏ assault, he must & will vndoubtedly shꝛink & shew him selfe a weake souldier, lacking ẏ armour ẏ should thẽ defend him, foꝛ if faith his buckler byd him be strong, & thinck vpon ẏ cõquest, ẏ Chꝛist his captaine hath made, & vpon ẏ triumph ẏ is pꝛouided foꝛ him, his owne hart & cõscience, which is nære him than his armour, will saye, all ẏ is pꝛouided foꝛ such as beare their loue & true hart to their onely captaine, whome they pꝛomised to serue, foꝛ such as befoꝛe in ẏ time of theyꝛ seruice byd resist his enimie & his attẽptes, and not foꝛ such as yelded themselues pꝛisoners vnto him, content to be in his Campe, and to fight vnder his banner. His swoꝛd

which is the worde of God, being not well handeled of him before, nor much occupied, wyll then agree ill with his hand, & he for lack of exercise, not able to giue a strong blow therwith, his curates of charitie so thin, that eache dart & arrow shal perce it, his helm of hope vnlyned, neither wel fitting to his head, nor able to kepe of the force of ẏ byll. Is it possible think ye ẏ a souldier thus armed, & besides this not exercised in feates of warre, shold withstād a mightie, strōg practised & wel armed man: no verely. Ye wil either runne away, if the groūd serue him or with shame be takē prisoner and captiue.

When I consider the maner of dying of such as were in gods fauour, of whom we reade in the Scriptures old & new & cōpare our selues with thē, how willing, ready, & glad they were to leaue this lyfe, how loath, backwarde, & sory, we are for the greater part to doe the same, I meruaile we should be called one mans children, that are so vnlyke in condicion.

Moses being tolde he should no longer lyue, & therefore to prouide his successour dyd wt his own hands ordre & appoynt Iosua without cōplaynt, sorow, or token of greefe, prouiding for thē ẏ shold lyue, as it were nothing thinking on him selfe.

Isaac byd his sonne go hunt, prouide & gett him meat, that he might blesse him before he dyed. The lycke cōtentaciō appeared in Iacob, Tobias, Dauid, & sundry other whome we finde not onely neuer to haue shunned death, but cōtentedly to haue receaued it. The loue they bare vnto God & his will in their lyfe, kept thē from disordrid loue of the world, and frō the cōmon sinnes & vices, which men for worldly thinges cōmit, & being not troubled with conscience & remorce therof, sawe no cause to shunne & to feare death. And as this loue of god, & his wil, encreased in the new testament, where the holy ghost, the spirit of loue, was & is more plētiously powred in to ẏ harts of ẏ right beleuig. So ẏ loue of lyfe decreased, & the desire of death increased in ẏ best professors therof, the apostles & martirs infinite, not only cōtented to leue this life, but also desir eddeath. who receuig ẏ faith & gospel, & beig taught therby to cōforme thē selues to ẏ life & image of Christ, did wt

perfect

perfect faith plētious charitie, & full hope cōmēd thē selues to ỳ will of God, & ỳ erpectation of the life to come, which they knew was prouided for them ỳ loueth God, neither is there any other cause why we dye not like thē, but bicause we liue not like them, we feare death bicause we liue not wel, some more & some lesse, according as ỳ order of our liues hath ben, and who so saith ỳ the maner of death is a touchstone to way the life, is not much deceiued, I wil not say but many men may dye wel ỳ liueth ill, for mercie is aboue iudgement, but none cōtent to dye, but he ỳ by death loketh to be with Christ, which is he ỳ by his life showeth that he knoweth & loueth Christ, without which loue ỳ more faith at ỳ time, the lesse comfort. For faith teacheth Gods mercy, & his iustice, and if iustice be all against vs, either faith ingendreth in vs sorow of such a life, and so repentance which is good, & an entry toward life, or if it ingender not an earnest repentance, it bringeth nothing to comfort, ease, & releue vs, but all contrary.

And therfore he ỳ wil liue in cōtinual meditation of death, which is ỳ way to make him a familier, & so no dreadful gest, nor stranger, must liue in loue, I meane ỳ loue of vprightnes, honestie, cleanesse, iustice, & integritie, doing good where he can, & hauing intēt to hurt none, getting vprightly to sustain him self & his, & of that remayneth departing liberally to the poore as he seth cause, & is able, to such a man ỳ remēbrance of death cā not be vnpleasant, for it shal neither take him vnprouided, nether beriue him of any thing wherwith he is disorderly in loue. Such a man liuing cōtētedly in ỳ place wherin he is called, & traueling carefully to fil & satisfie the same, whē death approcheth, doth meekly say to God with Christ, I haue done ỳ worke thou sentest me to doe. And albeit there hath bene much weakneste & many infirmities in his trauel and accomplishing that worke he was sent to doe, yet with a great indifferencie, he shal be able to vse ỳ words of ỳ vertuous & learned Bishop, neither haue I liued so among you that I should be ashamed to liue, neither doe I feare to die, bicause we haue a good Lord & master. The man so liuyng,

and

and so thinking is onely happie, neither troubled with inordinate desire of highe estate, which he taketh but for a place to trauayle for many, neither affrayde to be in meaner then he is, knowing that where so euer God placeth him he hath his worke to doe, wherwith he may please him, euer quyet, content to dye, and not vnwilling to liue.

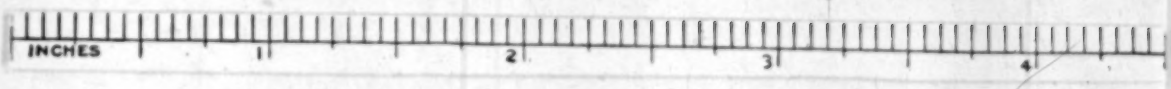
But here some man may say, although he be not disordinately desirous of life, yet can he well be cõtẽt to liue, though not for him self, or for his owne sake, yet for others, & therin wisheth nothing vngodly, but decẽtly to kẽpe ẏ place whervnto he is called, which he can fill, if not better, yet as wel as an other mã, to help such as nẽd him, to bring vp his childrẽ, to sẽ thẽ disposed, & finally to bestow ẏ benifits ẏ God hath lent vnto him, he ẏ maketh this obiectiõ, & lieth not on him self, is not of ẏ worst sort, nor much to be misliked, vnto whõ neuertheles it must be answered, if his desire be to liue for others, who by him may be ẏ better, he must cõsider ẏ wel doing is not all his own, wherof though mã be ẏ minister, God is the giuer, & who will dispose him self to doe many good, and none hurt, & so cõtinue God knoweth, man knoweth not, but this mã knoweth, ẏ wout gods giuing he doth it not, & wel knoweth he also, ẏ happie had bene Salomõ if he had ben taken in his youth, & wel doing, the like may ye read of many, & say by experience of some, & whither he would be one of them by long life he knoweth not, if ther were no daũger, it shuld not haue ben writtẽ, he ẏ stãdeth, let him take hẽd ẏ he fal not, if he think there were no daũger in him self, thẽ is he proud, and lyke to be one of them that would fall, if he doubt, then is it wisdome to put him self to him that knoweth. And sith he knoweth and is sure that after death no sinne is done, better is the choyse to go with safetie as Gods seruant whẽ God willeth, then in continuaunce to put that in a hazarde, which if it goe amisse, at the ende can not be recouered, nor the losse redubled. Dẽpe in payne lye many, who by long lyke fell into sinne, and therby into their damnation, who had then dyed in their youth, had lyued with Christ, and howe much

much they bewaile their long life, & the occasiõ of their pain, no tonge can tell, nor harte thinke. But to returne to the matter, if he say he would doe many good in long tyme, and lyue according to his place and callyng, let him shewe that in the tyme he hath giuen him, and if (in so doing) he be take, sith he may say to God, I haue done the worke thou sentest me to doe, and when God calleth hym away, hee knoweth there is no more appointed for hym to doe, he knoweth also there is no more cause for him to lyue, because desire of doing good was the only cause why he would lyue. His children are Gods more then his, who leaueth not the seede of the iust, who calleth him selfe the father of Orphans, and iudge of Widdows, whose blessyng if they haue, they shal prosper, though they lacke a mortall father. And if they lacke that, much sorow and small comforte should the father haue, to see that he could not amend, for eche good father neither maketh, nor leaueth a good chyld. And yet doeth not such a man lacke wyfe and friendes to whom he may commit the care of children, and if his friendes will doe much for them at his request and recommendation, why should he mistrust Gods prouydence, helpe and dyrection, if hee commend them vnto hym? By whom hym selfe lyued, wyfe and friends, wit, strength, goods, and reuenue with other lyke, which to inioy men desire to liue, good giftes are to be taken thankfully at the giuers handes, and so long to be kept as may stand with the giuers will, and good contentation, but as no ciuil gyfte deliuered vpon condition may curteously be required beyond and agaynst the gyuers mynde, although he be our equal, or inferior, so Gods giftes who oweth no man ought, and giueth all without cause, haue much more this condition to be rendered at his call, frely and willingly as they were, deliuered, or rather lent, which giftes of his as loue tokens, should not serue to make vs wishe long to be from him, for then is his loue ill recompensed, but should make vs desire to bee with hym, and to see him, of whom we haue receiued them.

As

As the Prince, who sendeth to his seruant being in a forren countrey farre from him, Iewels precious in token of remembrance, doth therby moue a kynd & louing seruant the sooner to return to ỳ presence of so good & mindful a Lord, especially if ỳ presence of his sayd Lord shalbe infinitly more worth to him then all his former tokens, for although it bee not blame worthie for any man to vse Gods gifts, & to delite in thē, yet if he loue ỳ gifts, & forget ỳ giuer, he is very vnkynd & if he loue both ỳ gifts, & the giuer, vnlesse ỳ one loue so farre surmount the other, that in comparison of ỳ greater, the lesse be drowned, & appeare nothing, that loue is disordered, taking good for the best, & resting where it should begin, I leaue here vnsaid, that health and strength of bodie may impayre by sickenesse, wife be lost by death, & friends turne to enimyes, goods and reuenewes casuall, suche as may decay, or without desert be taken away to ỳ occasion of great heauines & sorow, of al which who so maketh otherwise his accompte is farre deceiued, so that to leaue them whole vntouched of any mishap before rehersed, and many other that may chaunce, is not lost but gaine. This haue you made me in an argument, handeled by many men excelent in vertue, learning, and wit, put my pen to the booke, that is to say to paynte after Apelles, and graue after Lysippus, which wise Artificers euer shunned to doe. But bicause you sayd that circumstances might commend the matter, and the loue of the writer moue you the more attentiuely to read, although I haue not satisfied my self in the argument, yet haue I gone about to satisfie your affection. Wherein as loue hath caused me to doe against my will, so must the same moue you to beare withall that is to little, or to muche, and so amisse, which is all I feare. And therfore doe recommend the same to be corrected by men of better iudgement, and your selfe vnto the tuition of the almightie.

FINIS.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